


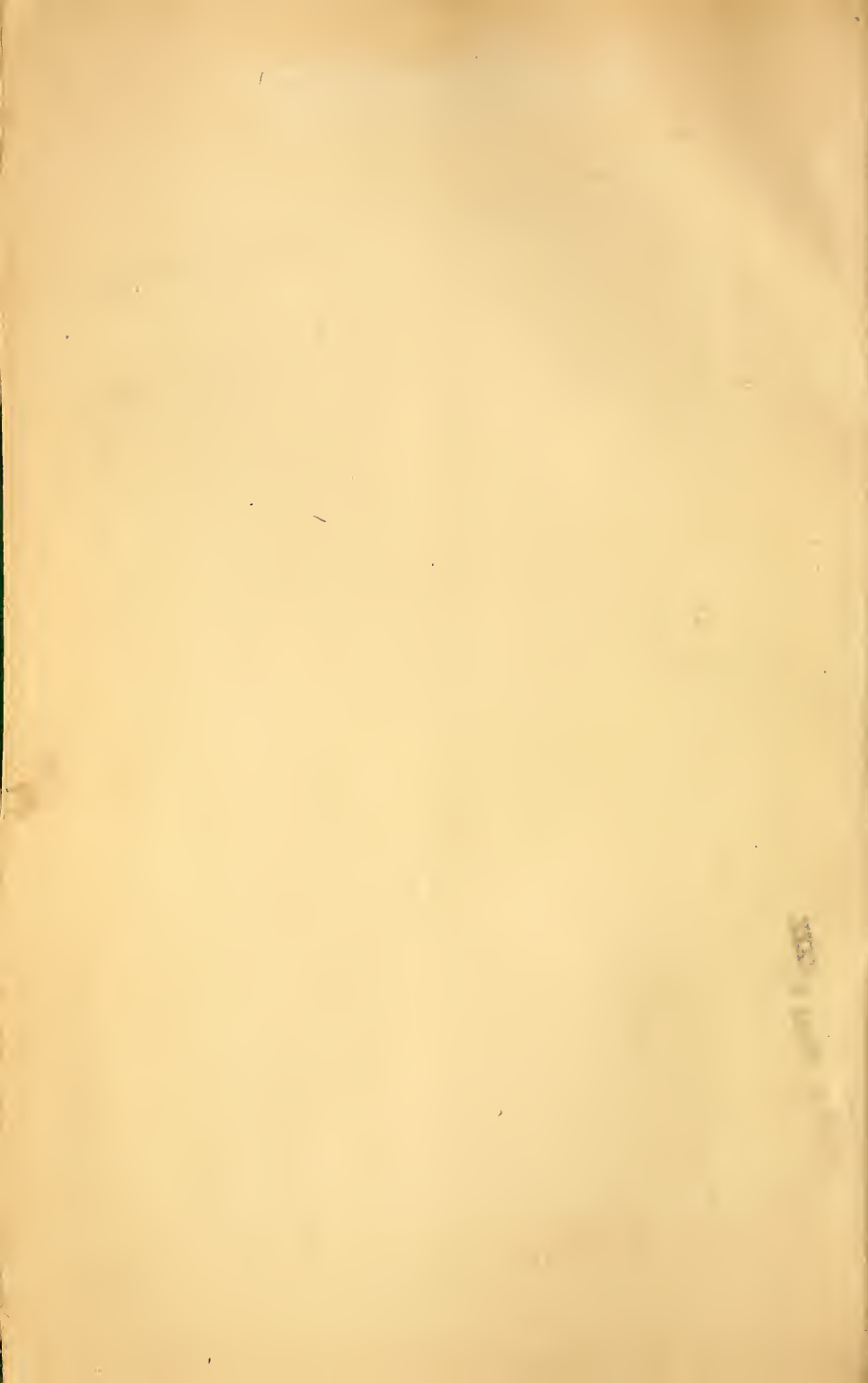
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BIBLE MONITOR

Vol. XX

January 1, 1942

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NEW YEAR MEDITATIONS

Another year of time has taken its flight and we are standing upon the threshold of a New Year. Silently, swiftly, and surely, the night of time is coming to a close, and the great day of the Lord with all its grandeur is approaching. A certain poet reminds us of this fact in these lines:

Oh, the night of time soon shall
pass away,
And the happy golden day will
dawn,
When the pilgrim staff shall be
laid aside,
And the kingly crown put on.

Oh, the happy day that shall gild
the hills,
When the Lord shall come to
earth again,
Oh, the happy hearts that shall wel-
come him,
When he comes once more to
reign.

What a joyful time when the earth
shall gleam

In the light of an eternal day,
When the saints shall sing unto
Christ their King
In the golden glad array

We are watching for the light,
For the New Jerusalem to come;
We are waiting for the Christ,
Who will call his children home.

Were it not for this hope, this blessed assurance of a returning Lord, this year of our Lord 1942 would find us in the depths of despair. "But thanks be to God, which giveth us the victory through our Lord Jesus." (I Cor. 15:57.)

As we look out upon the world at the dawning of this New Year the outlook for any relief from the distressing conditions that are plaguing the human family is indeed gloomy. Moral, political, and spiritual corruption has led our generation into this wave of

violence that is enveloping the earth and there is no indication that people in general are convicted of their sins, or that they will soon see the error of their ways and retrace their steps. This calls our attention to one of the declarations of Isaiah the prophet: "For, behold, the darkness shall cover the earth, and gross darkness the people." (Isa. 60:2.) The reason for this darkness, ignorance and confusion is plainly revealed in the scriptures. "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." (Acts 28:27.)

There is no need for us in this enlightened generation to be in darkness regarding these conditions existing in the earth, as the inspired scriptures foretell and explain the whole matter in detail. The revelation of Jesus Christ has removed every reasonable excuse for walking in sin and darkness. He is the one that brought life and immortality to light

through the gospel; He is the light of the world; "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) It is because of the rejection of the Christ, the rejection of the light, by the generations of men that these conditions of corruption, violence, darkness, and despair are upon the world. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:18-19.)

The undeniable revelations of God in Jesus Christ our Lord leave men without excuse, who deliberately walk in sin and degradation in this enlightened age. If the truth of God is hidden from us it is because we willfully reject it. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them

which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:3-4.) Then too, the very conditions about us and the events that are transpiring in the earth should convince intelligent people of the truth of the gospel. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved of the Holy Ghost." (II Pet. 1:19-21.)

The prophecies of the scriptures have been, and are being fulfilled to the letter, and all things that are written shall come to pass. The distressing and alarming conditions about us today are a part of the fulfillment of the prophecies pertaining to the last days of the earth preceding the return of our Lord to earth. The fulfillment of these things is to

Christian people the "light that shineth in a dark place" and the increase of wickedness and violence in the earth is but an incentive to Christian people to look forward with fond anticipation to the sound of the trumpet and the appearance of our Redeemer. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thes. 4:16-18.)

THE PRESENT MOMENTOUS HOUR

**Its Fearful Dangers; Tremendous Responsibilities,
and Unparalleled Opportunities**

By A. Sims

FAITH OF OUR FATHERS

Faith of our fathers! living still
In spite of dungeon, fire and sword:
O how our hearts beat high with
joy,

BIBLE MONITOR

West Milton, Ohio, Jan. 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

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Whene'er we hear that glorious word:

Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers chained in prisons dark,
Were still in heart and conscience free:

How sweet would be their children's fate,

If they, like them, could die for thee!

Faith of our fathers! holy faith!
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee too, as love knows
how

By kindly words and virtuous life:

Faith of our fathers! holy faith!
We will be true to thee till death!

The book of Esther is remarkable for what it teaches of the precious doctrine of a divine providence. Among the many deeply impressive incidents recorded there, perhaps none are more instructive and inspiring than the one found in the fourth chapter. Through the treachery of Haman the very existence of the Jews as a nation was placed in jeopardy. A great opportunity came to Queen Esther to exercise her wonderful influence with the king in behalf of her own people. There was, however, a serious obstacle in her way. According to the custom prevailing in the court of King Ahasuerus even the queen might not come into his presence unless he held out his scepter. To do so would be courting certain death. For this reason the queen hesitated to seek an interview with the king. Meanwhile the lives of thousands of the Jews hung in the balance. Mordecai seeing her hesitancy urged her to step into the breach, and appealing to her with tremendous force, said, "And who knoweth whether

thou art come to the kingdom for such a time as this?" Or, in other words, how do you know but God has raised you up on very purpose for this time of tremendous peril and through Him to be a deliverer to His people?

The position of every true child of God to-day is almost exactly parallel with that of Queen Esther. Looking down into the future with his prophetic eye the apostle says, "For in the last days perilous times shall come." These perilous times are already here. Never was there a time when there were so many, so great, and such subtle dangers confronting the saints of God as today. These perils are in every direction, they are multiplying thick and fast, and with every indication of the situation becoming worse and worse. In fact there never was an age like the present one; in referring to it the poet in graphic language says,

"We are living, we are dwelling
In a grand and awful time:
In an age on ages telling
To be living is sublime."

What is that? "Sublime" to be living in the midst of

moral darkness as black as night itself? "Sublime," when surrounded by subtle and infernal influences which threaten to choke off the most advanced saint in God's great army? "Sublime" to be living in the days of increasing unbelief and barefaced apostacy, when the very foundations of our faith are assailed in all directions? "Sublime," when everywhere we see sad evidences of the fine gold becoming dim, and robust piety that has been accustomed to make the very heavens bend now passing out of sight? How can it be called "sublime" to live under such conditions as these and many more of a similar character too numerous to mention? Did the world ever hear of such language? Nevertheless, we repeat the words, and we repeat them with tremendous emphasis, "To be living in such days as these, "is sublime"—it is a great and inexpressibly glorious privilege.

What if conditions are as bad and even worse than what we have pointed out? Do you not see that these very conditions, dreadful though they may be, bring with them opportunities of

the most exalting character, opportunities so glorious the very angels might well covet to have them? Oh, that our dull eyes might be opened wide enough to see them, and that they might grip us with such a tremendous force as we have never felt before.

Is the moral darkness around you exceedingly painful, and like the darkness which fell on Egypt, darkness which may be felt? That very condition gives you an opportunity to show by contrast the blessed, heavenly light that is in you. Go outdoors some dark night. Gaze for awhile on those bright stars which adorn the heavens above you. Complain, if you will, at the darkness which has settled down on the earth, but do not forget that that very darkness has made it possible for you to see the stars!

Are you surrounded with a lot of spineless weaklings with hardly enough moral back bone and muscle to keep them from wobbling? Ah, what an opportunity is there given you to show yourself a man—a man of Daniel's calibre—a man who can stand right up in

the midst of cowardice and fearlessly uphold the principles of truth and righteousness and, like Queen Esther of old, taking your life in your hand, step into the breach shouting as you go, "If I perish, I perish," or like those Hebrew children exultingly exclaim, "Our God whom we serve is able to deliver us from the burning fiery furnace and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. 3: 17-18.)

Is worldliness among Christians showing its ungainly head in every direction, and some who once were noted for their plain attire now putting on various articles of adornment and catering to the world in various other ways which they formerly would have frowned upon with holy indignation? Oh, what a golden opportunity is yours to walk through Vanity Fair and live if need be in the very midst of fashion, dressed as a plain pilgrim, and declaring by your very appearance that you belong to

another world.

Do you mourn over the fact there are so very few around you who seem to enjoy deep spirituality and keep the holy unction on them? Right in there is another grand opportunity to show by contrast in your life the unction, the power and the glory of divine grace, yea, to be one of God's practical demonstrators. Hallelujah!

We can imagine the dire consequence which would have happened to the Jews if Queen Esther had failed to make that bold venture of approaching the king before the scepter had been held out. She and all her kindred in that vast empire would have perished. It was a moment of great peril to her, but it was accompanied with an opportunity of tremendous value, and by facing that peril she became the benefactor and deliverer of multitudes of her own race. There was great joy all over that land.

So, in like manner, it is not difficult to imagine what will be the dreadful effects on the work of God in time and in eternity if you should fail to see the unparalleled opportunities be-

fore you in these days and then also fail to seize them. Oh, the fearful loss you will experience when the rewards are given. Oh, the multitudes who will suffer eternally who might have been saved if you had only "known the day of your visitation."

Then, on the other hand, if, like that courageous queen of old, you dare to step out and fill your God-given place, regardless of consequences, what an unspeakable blessing you will surely be the church of God and for aught we know to countless multitudes. (Oh, the grand, the glorious harvest which will surely follow!

So then fully cognizant of all the grave perils which fill the world today, it may just as truly be said to every true saint of God now as to Queen Esther of old "And who knowest whether thou art come to the kingdom for such a time as this?" Heaven forbid you should fail to "know the day of your visitation"—the day of your responsibility and glorious privilege,

"God give us men! a time like this demands

Strong minds, great hearts, true
faith, and ready hands;
Men whom the lust of lucre does
not kill;
Men whom the spoils of office can-
not buy;
Men who possess opinions and a
will;
Men who have honor; men who will
not lie;
Men who can stand before a
demagog,
And condemn his treacherous flat-
teries without winking;
Tall men, sun-crowned, who live
above the fog
In public duty and in private think-
ing;
For while the rabble with their
thumb-worn creeds,
Their large profession and their
little deeds,
Mingle in selfish strife, lo! Freedom
weeps.
Wrong rules the land, and waiting
Justice sleeps."

—Selected.

THE BIBLE

Wm. Root

Continuing our subject, of the Third Commandment, we find swearing which is done falsely, thoughtlessly, or in sinful uncertain and unimportant matters, or any other oath is sin. "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt per-

form unto the Lord thine oaths. But I say unto you, swear not at all; neither by heaven: for it is God's throne: nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5:33-37.)

From this we learn that all oaths and also profanity is forbidden. Perjury is condemned. God in speaking by his prophet, in his promise condemned sorcery, adultery, perjury and oppression.

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." (Mal. 3:5.)

God in his law to Israel condemned false swearing, by perjury and profanity.

"And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord." (Levi. 19:12.)

Paul tells us that the purpose of that law was for disobedience, rebellion, and for evil doers, those who are ungodly and filled with impurity.

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." (I Tim. 1: 9-10.)

We find that the apostle Peter fell to the temptation of profanity, with an oath, which cost him much bitterness and sorrow, when he denied the Lord. "And again he denied with an oath, I do not know the man." (Matt. 26:72.) Our topic says that swearing which is done falsely, thoughtlessly, or in sinful

uncertain and unimportant matters is a sin.

In the following text, which speaks of the strife between the Pharisees and Sadducees, showing their bigotry, conspiracy and hatred, because of revenge against the apostle Paul, bound themselves under an oath. "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul." (Acts 23:12.)

This oath bound them to murder, well all profane persons, liars and murderers will reap the same reward, the drinking of God's wrath. It was the oath which brought about the beheading of John the Baptist. (Matt. 14: 6-9.)

We believe the third commandment forbids witchcraft: using God's name in conjuring, fortune-telling, consulting the dead, etc.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with

familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. (Deut. 18: 10-12.)

In this text God's law plainly for-bade witchcraft, fortune-telling and spiritualists.

While it is true that God gave Moses and Aaron power to perform miracles with Moses rod, (remember Jesus said "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.") When Pharaoh would ask for a sign, or a miracle, yet Jesus under the new law condemned sign seekers. "And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent." (Exod. 7:8-9.)

With the rod God performed miracles, greater than their witchery could produce, but Jesus said that it is evil doers, who seek after a sign. "The certain

of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto the, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. (Matt. 12: 38-39.)

Consulting the dead or seeking the help of familiar spirits is forbidden. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord thy God." (Lev. 19-31.)

We have an example in the Bible of one, King Saul who sought-after witchery or a woman who had a familiar spirit, you who are Bible readers know the results.

(I Sam. 28) "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away them that had familiar spirits, and the wizards, out of the land."

And when the philistines had gathered themselves together, and the armies of Israel were before them, "And when Saul saw the host of the Philistines, he

was afraid, and his heart greatly trembled." (Verse 5.) "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

Then the King sought out a woman that had a familiar spirit. "And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring him up, whom I shall name unto thee." (V. 8.)

This woman, because Saul had disguised himself knew him not, "And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, as the Lord liveth, there shall no punishment happen to thee for this thing." (V. 9-10.)

Here we find Saul swearing by the Lord, but he was a sinner against God and God was not with him.

This woman was per-

mitted to call up the dead and she called up Samuel, and she was made to know Saul and his deception. Then Saul knew Samuel and talked with him. "Then said Samuel, wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? For the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David." (Verses 16-17.)

So we see my dear friends what happened to King Saul, when he heard Samuel's message he fainted. Swearing in the name of the Lord and witchery, as well as spiritualism is of the evil one and not of the Lord.

Third. Let us notice False Doctrine: A misuse of God's name. (Matt. 15:9.) Jesus said concerning the Jewish leaders, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

"Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies,

and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." (Jer. 23:31.)

God had commanded this people long before this that "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12:32.)

God is very strict concerning his word, so false doctrines or false teachers misuse the name of the Lord.

Fourth. Hypocrites misuse the name of God. Easias prophesied of hypocrites and our Lord called attention to them, that they "draw nigh unto him with their mouth and honour him with their lips: but their heart is far away from him."

Jesus says further, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Further in the 23rd chapter of Matthew from verse 13 to 33, we read the many woes pronounced upon this people (hypocrites) for their false doctrines. Jesus dis-

approved of and condemned them greatly, for their outward righteousness and their inward corruption, and for their sanctimonious profession.

Reader, we believe that the Lord still looks upon the hypocrite, today with the same repugnance.

Also we are made to think of Ananias and Sapphira and the judgment pronounced upon them, for their lie to the Holy Ghost, when they were made to fall down and yield up the ghost. (Acts 5:1-11.)

In summing up the doctrine of the second commandment, we shall notice the right use of God's name: first—call upon his name in every trouble. David said, "Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Psa. 50:14-15.)

A day of trouble comes to each and all of us, but what a blessed thought that we can thank and praise the Lord, and if we pay our vows to him, we can have that blessed assurance that he will deliver us, thereby we glorify him. Then we are to

pray: "Ask and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

Next we are to praise him. "Bless the Lord, O my soul; and all that is within me, bless his holy name." (Psa. 103:1.)

We are to give him thanks, "And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy upon us." (Luke 17:12-13.)

These men knew how to thank him, because of what he did for others and for what he might do for them, that they might be healed.

Let us as brethren praise his holy name.

Great Bend, Kans.
(To be continued)

IS THE CHURCH PRECIOUS TO US?

Sylvia Parker

With the close of our revival services, and the love feasts which we were permitted to enjoy, it certainly gives us much food for

thought, and more added responsibility.

I was very much impressed with the thought, "Is Jesus Precious to Us." Given from I Pet. 2:1-9.

If Jesus has become precious to us, the church is also precious to us, because Jesus gave his life for the church, and has become the head of that body.

Let us each ask ourselves the question, Has the church become so precious to me that I am willing to obey all its ordinances and commandments, respect church government, that I may not bring shame and reproach upon the church?

I am fearful that we as parents do not teach our children enough as to "why" we keep the ordinances as given in the New Testament, and especially in non-conformity to the world.

I can only speak from my own experience in life, as I was not taught that being nonconformed to the world meant not "to be like or make like." The Greek version gives it (not fashioned like unto the world) and fashion means style or make of dress. So I wanted to be like others who did not understand, and dress in the

fashion of the world. This indeed was an offence to Christ and the church.

When the Dunkard Brethren church was re-organized, I shall never forget how the dear elder brethren stood up, with tears rolling down their cheeks, and testified concerning the "Faith" which had once been delivered to the saints: which had become so precious to them, that they were able to stand in defense of the faith of our forefathers. Then my spiritual eyes and understanding was opened, and my heart melted, I cried until I thought it would break. Because I realized that I was guilty of being conformed to the world. I asked God to forgive me, and by his divine help I would be faithful to Him.

When we realize how good and merciful God is to us, this indeed causes Christ and the church to become precious to us.

It is with a heart of love that I have written this article, hoping that it may be the means of Grace to help some other dear soul to examine itself, and see just how precious the church is to them. R. 1, Osborn, O.

THE UNCERTAINTY OF HUMAN INTERPRETA- TION OF PROPHECY

Much has been said in the last few years about the fulfilling of Bible prophecy; and a good many have expressed their ideas, and have tried to make our present conditions fit into the Bible picture. We have always been cautious about anything of this nature, as there is danger due to the fact that man's mind is subject to error. It was only recently that we read an apology in one of the religious papers concerning a series of articles that someone had furnished. At the time when they appeared, they were very enthusiastically received; but things predicted failed to come to pass.

During the last three years there have been many articles written by world travelers, and newspaper correspondents, and men who claimed to have an insight into world conditions. Most of these have dwelt on the belief that Hitler would be unable to carry on a war of any length. They doubted if he could keep a war go-

ing for even six months. There were those too who thought that all France and England had to do was just to guard the border, blockade the North Sea, and wait for the end to come. But all these ideas failed to materialize. The war is now in its twentieth month, and if anything the Axis forces are going stronger than ever. At the time of this writing, the Nazis have been successful on every front.

Peter said that the Scriptures were of no private interpretation. Holy men of God in the past have written as the Spirit prompted, and the things which they predicted of certain people came to pass. These are some of the evidences that the Bible is true.

There are many people who might be classed as prophetic busybodies. They will run in every direction if they learn that someone is to make an address on Bible prophecy. This is all very engaging at the time. Interesting lectures always are. But after it is over, and one gets off by himself and tries to figure it out, he finds that something has slipped somewhere and that which so enthused him has

evaporated.

Many are interested in discussing what they think is Bible prediction of the present age. They are more concerned about that, in many instances, than they are about being saved from their sins. Digging into prophecies and trying to foretell future happenings is a very dry process for one whose heart is on fire with the love of God. He is more interested in promoting salvation than in discerning the meaning of certain Bible predictions and discovering who the nations are that are to be affected. The Bible says that all have sinned and come short of the glory of God; and our chief objective, after being saved ourselves, is to urge others to accept the salvation of Jesus Christ, lest they be lost.

We do not read on St. Paul's making predictions, except that he knew after he left his people grievous wolves would enter in and destroy the flock which he had worked so hard to feed and build up. He said that "knowing . . . the terror of the Lord, we persuade men." That seems to have been the one great object of the apostle's life, realizing as he

did his responsibility as an ambassador for Christ.

There are things more important to deal with these days than obscure prophecy, much of which has already been fulfilled. Of course, many things may be made to apply in a certain degree, as history is constantly repeating itself. All through the history of the Bible, and secular history as well, people have risen up and organized mighty armies, expecting to conquer the world; but after a few years their efforts were overthrown, and in many instances all that they had accomplished was destroyed, leaving no worthwhile result of their efforts.

The Bible, when properly used, proves to be the most wonderful message that God could give to man. It is the sure Word, and we shall do well if we carry out its precepts and obtain the experience which the death of Jesus provides.—Editorial in "Burning Bush."

SIMPLICITY IN DRESS

The humble followers of the Lord Jesus have often observed with painful solicitude, the love of splendid

personal decorations which appear in many of their professed friends. This is a temptation to which almost all are exposed; but I would now invite to it the particular attention of Christian females, who indulge a hope in Christ.

When God condescended to enter into covenant with us, and seal us, as we hope, by his Holy Spirit, and we gave ourselves away to him, did we make any reserve? Was any idol retained in our hearts, which we did not sincerely wish to be cast out? Was not our adorable Redeemer exalted supreme Lord of our affections? Was not the language of our souls, "Lord, I surrender myself unto thee, take thou the purchase of thine own blood; henceforth I consider nothing as my own, but consecrate my body, soul, and spirit to be thine for ever?"

And have our obligations become less than when we first "tasted that the Lord is gracious?" We have, perhaps, for years experienced the immutability of his gracious covenant. When we have "broken his statutes, and kept not his commandments," then he has, in mercy, "visited our trans-

gressions with the rod, and our iniquities with stripes; nevertheless, his loving kindness has he not utterly taken away, nor suffered his faithfulness to fail."

But it is consistent with our character as "strangers and pilgrims on the earth," whose affections are placed not on things below, but on "things above," to be pleased with toys and trifles? Can a mind enslaved by the fashions and extravagances of this world, daily hold exalted intercourse with heaven? Can we prostrate ourselves before the Majesty of the universe, and pray, "O God, create in me a clean heart, and renew a right spirit within me; deliver me from the allurements of this world; make me a meek and humble follower of the meek and lowly Jesus; help me to evince to the world the transforming efficacy of the Spirit of grace, in raising my affections to thee, and in leading me to universal obedience and love of thy commands"—can such be the language of our hearts in our retirement, when we go from the closet to the dressing table, and from the dressing table to the closet?

If we would enjoy the smiles of our Saviour, if we would hold communion with the Father, and the Son, and the Holy Spirit, we must "avoid even the appearance of evil."

We must take the word of God as the sufficient and only rule of our faith and practice. But St. Paul says, in his instructions to Timothy, he would "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but," which becometh women professing godliness, "with good works." Equally explicit is St. Peter. When declaring the duty of wives, he says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

When exhibited in her native purity, "bringing forth fruits meet for repentance," how preeminently lovely does religion appear. Would you behold her in her most attractive mien, pic-

ture to yourself a young and pious female—her bosom blowing with love to God and man. A noble simplicity characterizes her whole appearance, and bespeaks the elevation of a soul which drinks deeply of the spirit of “just men made perfect,” in heaven. Her brow, unruffled, is meekly expressive of that peace and tranquillity which come from holy communion with God. In her daily walk, mark the cheerful alacrity with which she fulfils the various domestic duties of her station: see her frequenting the abodes of wretchedness and want, clothing the naked with garments which her own hands have made, pouring the balm of consolation into the bosom of the afflicted, or kneeling by the bed of disease and death, invoking mercy for the guilty, or pointing the expiring penitent to the mansions of peace.

But there is still another and a powerful incitement to obey the instructions of Scripture. By retrenching superfluous expenses, we shall be able to do much, in obedience to the last, the great command of our Saviour, to send his Gospel

to every creature. That glorious time, so long predicted by prophets and righteous men, begins to dawn. The slumber of ages is broken. The church is about to arise. The world never before witnessed such measures for the extension of the Redeemer's kingdom. In this glorious cause, all holy beings are interested. Great-things have been attempted, and great things will be accomplished; but they will not be accomplished without the strenuous and self-denying exertions of God's people. And have you conscientiously practiced all that self-denial which supreme love to your adorable Saviour demands? Calculate the amount of good which might have been effected by the price of expensive apparel, had it been expended in supporting some missionary in pagan lands, in the gratuitous distribution of Bibles or Tracts, or in aiding any of those numerous benevolent institutions which are the harbinger of a bright, a glorious day.

Though but one soul were rescued from the thralldom of Satan, washed in a Savior's blood, how infinite-

ly would it transcend the value of this material universe? The time is coming, when to have been the humble instrument of turning one soul from the error of his ways, will yield a pure delight, which the enlarged capacities of glorified spirits only can sustain. Little will it avail you, when standing before the dread tribunal of God, that the habiliments of your mortal state were rich and splendid. Are you content to be saved as by fire? Would you not rather that an abundant entrance should be ministered unto you, into the everlasting kingdom of your God and Saviour? Then learn to follow Christ in the regeneration. Learn to take up your cross daily. Contemplate the height, and depth, and length and breadth of that love which drew the Son of God from the bosom of his Father, and offered him a voluntary sacrifice for sin. Behold him living, dying, rising, ascending, that he may disarm death of his sting, that he may "proclaim liberty to the captive, and the opening of the prison to them that are bound." Yea, contemplate this "mystery of godliness,"

this matchless, this unparalleled love. And will you then, when the full tide of grateful affection rushes upon your heart, go and expend the bounties of an indulgent Providence in the gratification of sinful and ignoble passions? Will you then virtually continue to say to the heathen, "Remain in your present state of degradation and death; I cannot spare one ornament from my apparel, or one hour which I have devoted to pleasure; still give that worship which is due to God only, to your shameless idols, till another generation arise who shall feel the force of the Saviour's command, and deny themselves the pleasures of this life, that they may spread his gospel?" Nay, rather listen to the heavenly voice, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your soul. For my yoke is easy, and my burden is light."

—Selected.

Evil speaking is one of the snares of sinful pleasure, and is one which can cause sickness or affliction of the body.

NEWS ITEMS

RIDGE, VA.

The Ridge congregation of the Dunkard Brethren church met in council August 22nd, 1941. Scripture reading by Elder J. L. Myers and he also led in opening prayer.

The church elected Bro. A. B. Rice, Frederick, Md., for our presiding elder for the period of one year.

Bro. J. L. Myers has served as our presiding elder at this place for eight years. We pray the Lord's richest blessing shall rest upon Bro. and Sister J. L. Myers that they may continue to work on throughout the years.

Bro. Addison Taylor of Oakland, Md., held a ten-day meeting at this place the last of August. Bro. Taylor preached nine very inspiring sermons, he did not fail to preach the gospel.

I think sin has almost reached the highest pitch, yet people will not heed.

We held our love feast November 8th. Our Elder A. B. Rice was in charge of the services with 35 surrounding the Lord's tables. We had with us some visiting brethren and sisters: Elder Z. L. Mellott, Oakland, Md., A. B. Rice, Frederick, Md., Charles O'Brien, Antioch, W. Va., Minor Leatherman, Antioch, W. Va.

Ministering brethren, Bro. Jonah Broadwater, Piedmont, W. Va., Bro. Otto Harris, Antioch, W. Va.

Sister Mamie Leatherman, Cor.,
Antioch, W. Va.

PLEASANT RIDGE, OHIO

The Pleasant Ridge Dunkard Brethren met October 8, 1941, at 10:30 a. m. for quarterly council. Sunday school officers were elected for the coming year. Meeting was opened by Bro. D. W. Hostetler reading Gal. 5. He also made a few remarks.

In October Bro. Rice held our series of meetings. We had a very good attendance. Bro. Rice gave us plain gospel truths. At the close of these meetings we held our love feast. Over 100 surrounded the Lord's table. One young man was baptized and later another lady was baptized. One lady was received by the right hand of fellowship.

How sad it makes us feel when we see so many drifting with the world and not willing to live up to the holy commandments. Then why not be willing to live such lives that our Lord can say come and enjoy the rich blessings of the heavenly home.

May we all pray for a closer walk with our Savior.

H. A. Throne, Cor.
Pioneer, Ohio.

SWALLOW FALLS, MD.

The Swallow Falls Dunkard Brethren church met in regular council Saturday, November 22nd. Our Elder Bro. L. B. Flohr opened the meeting by reading Ephesians 5:1-21 and led in prayer.

We had very little business for this meeting. This was transacted in a Christian spirit.

Our Elder stayed over night with us and preached for us Saturday

night and Sunday morning.

Our congregation here is small
and we desire the prayers of all our
dear brethren and sisters for the
work at this place.

Sister Ethel Taylor, Cor.

BLESSING FOR THE NEW YEAR

A new year dawns for you and me;
New scenes, and untried ways,
New hopes and opportunities
Await the coming days.

We'll cross the threshold with our
Lord,

Nor fear to face once more
The great unknown awaiting us,
Beyond that open door.

With all its problems, joys and
cares,

The old year slips away;
No more forever to return;
Nor would we have it stay.

The onward march and upward look
Be ours, whate'er befall;
As on the threshold of the year
We hear our Master call.

Fear not to cross the threshold new,
And face another year;
Remember that He goes before
Our untried path to cheer.

Sel. Sister O. T. Jamison.

MY PURPOSE FOR THE NEW YEAR

To start anew;
To find my task and see it through;
To face the world with hopeful
heart;
To smile, and forget the tears that
start;
To never recoil, or fear to begin
Some work that has made another
give in;

To be staunch, and brave, and fair,
To smile, to try, to dare.

To be kind and true;
To do as I would have others do;
To love my brother; to never pass by
A fellow creature less favored than

I;

To make some one happy;
To make some one smile;
To make life seem brighter;
And striving worth while.

To give myself
To God and man;
To ever be humble; to do what I
can;

No matter how lowly the task that
is set,

No matter how meager the thanks
that I get;

To never think of myself at all;
To give what I have
No matter how small.

Helen I. Hoak.

YOUNG PEOPLE'S DEPARTMENT

DRAW NIGH TO GOD

Ruth E. Myers

Draw nigh to God and he
will draw nigh to you.
Cleanse your hands, ye sin-
ners; and purify your hearts
ye double minded. (Jas.
4:8.)

Many times it seems that
God is so far away from us.
Why does He not seem
closer? James says we must
draw near to Him then He
will be nearer to us. How

near are we? Is it near enough? Are we ready to answer at the judgment, and what would our answer be?

Why do we wait until sickness or other trouble comes to us before we draw near to God? It seems a majority of us do not call on Him much unless misfortune befalls us. I think they are trial and warning.

Sickness tries patience and trust on both the patient and caretaker—God be with them, comfort, strengthen and keep them; and if it be not against Thy will, would Thou restore them to better, even perfect, health. It makes us take time to think, it strengthens as winds do trees. Let us try to be strong enough to stand the winds with Christ as our “shelter in the storm.”

May we ever be occupied with pure thoughts and things worth while, and God help us to put on the whole armour of God that we may stand against the wiles of the devil. (Eph. 6:11.)

May we also be as sober-minded and our prayer be as earnest when things are going tolerably well, as in sickness or other trouble. Let us frankly talk things over

with Jesus more and tell him about our trials and troubles, when we have them, humbly asking him in faith to help us bear our burdens, and he will kindly help us, for Peter say, “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.” (I Pet. 5:7.) Do we cast all our cares on him in prayer? Do we let ourselves out to him? Then, let us not drift away and forget to thank and praise him when our health is improved, if it be sickness, or our burdens lightened lest it or something greater befall us in our ungratefulness to His mercy and kindness.

How seriously do we take life? Our life here is a testing time as to our fitness and legality for entering that eternal heavenly home. How near are we traveling on the road that leads to that home of glory? I am afraid it is not as closely as we think we are, or should be.

So in the light of this, asking God to help us to put more trust in him enabling us to face trials or troubles more bravely that we might

conquer a lot of fear, and when we pray let us pray in faith believing, is my prayer. He is our refuge and strength, a very present help in trouble. (Ps. 46:1.)

Are we ready for the judgment today?

R. 5, Peru, Ind.

WHY THE SERMON WAS DULL

F. W. Farrar

"That was the dullest sermon I ever listened to!" exclaimed Sam one Sunday after he had come home from church. "Yes, I thought so myself," replied grandpa with a twinkle in his eye. "Did you, grandpa?" inquired Sam, glad to have some one stand by him. "I mean that I thought you considered it so," replied grandfather. "I enjoyed it, because my appetite was whetted for it before I went to church. I noticed it was just the other way with you." "Just the other way!" cried Sam, "how was that?"

"Why, before you went," answered his grandfather, "instead of sharpening your appetite, you dulled it by

reading that trashy paper. Then after you were in the building, instead of sitting straight up and looking at the minister while preaching as though you wanted to catch every word he said and every expression on his face, you lounged down in your seat and turned half way around. Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking and an automobile that was passing. You dulled your mind and your soul by thinking that you were a terribly abused boy for having to go to church and stay through the sermon, and you made yourself a dull listener. I never knew it to fail that a dull listener made a dull sermon."—Cleveland Gospel Herald.

SENTENCE SERMONS

If you worry, don't resolve not to worry, but put your mind on the pleasant things that have happened.

To turn all that we possess into the channels of universal love becomes the

business of our lives.

The surest proof of being endowed with noble qualities is to be free from envy.

Cast thy burden upon the Lord and He will sustain thee.

We all help each other or the reverse, in our passage through life.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 4—Gen. 1:1-19.
 Jan. 11—Gen. 1:20-31.
 Jan. 18—Gen. 2:1-25.
 Jan. 25—Gen. 3:1-24.
 Feb. 1—Gen. 4:1-26.
 Feb. 8—Gen. 6:1-24.
 Feb. 15—Gen. 7:1-24.
 Feb. 22—Gen. 8:1-22.
 Mar. 1—Gen. 9:1-29.
 Mar. 8—Gen. 11:1-9; 12:1-20.
 Mar. 15—Gen. 13:1-18.
 Mar. 22—Gen. 14:1-24.
 Mar. 29—Gen. 15:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 4—Infancy and Boyhood of Jesus. Luke 2:25-52.
 Jan. 11—John the Baptist and Jesus. Matt. 3:1-17.
 Jan. 18—Jesus Overcomes Temptation. Matt. 4:1-11.
 Jan. 25—Following Jesus at His Call. John 1:35-51.
 Feb. 1—Jesus Teaches Blessed Rewards. Matt. 5:1-12.

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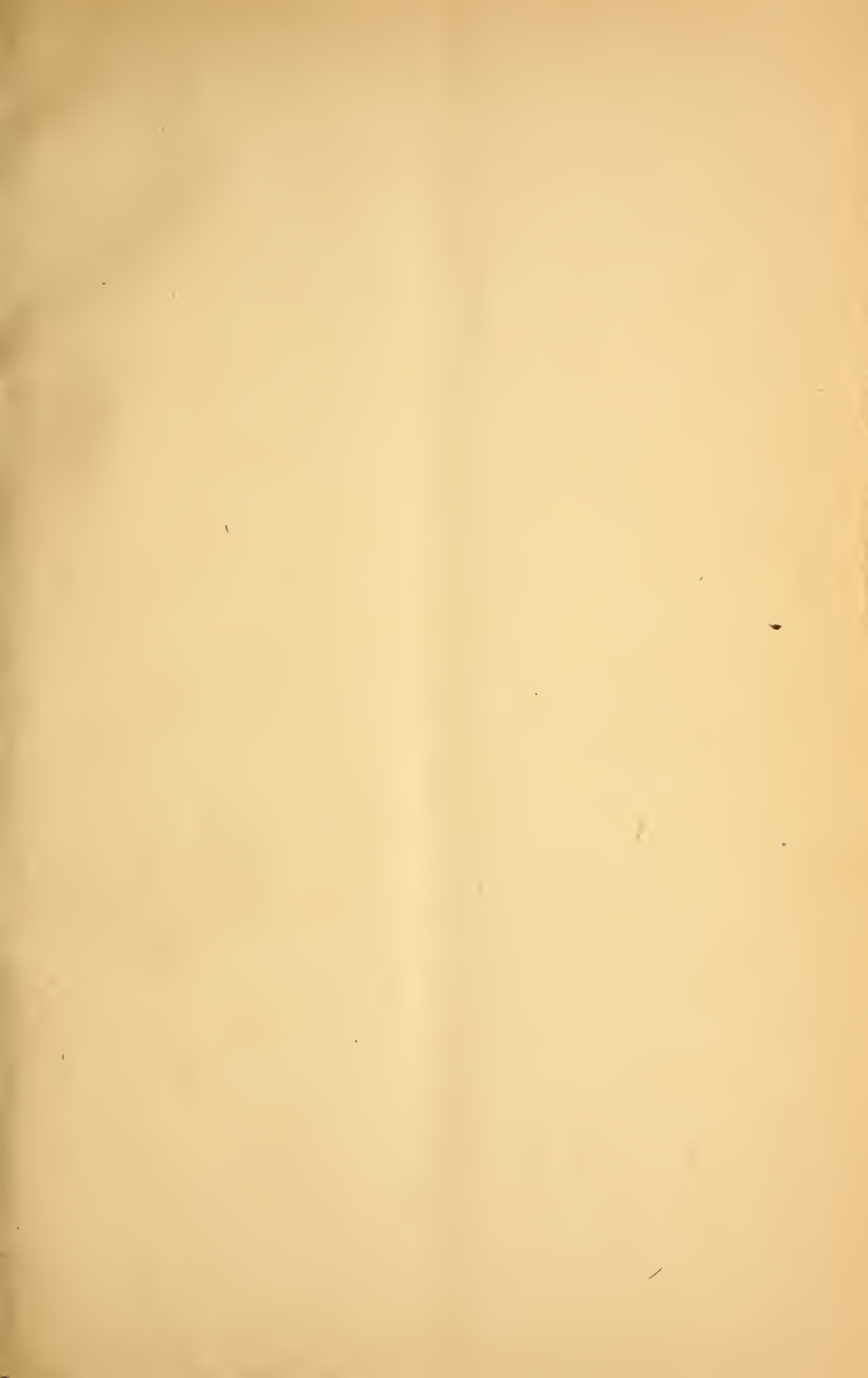
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- Feb. 8—Jesus Teaches Prayer.
 Matt. 6:5-15.
 Feb. 15—Jesus Busy in Capernaum.
 Mark 1:21-34.
 Feb. 22—The Mighty Power of Jesus.
 Matt. 8:23-34.
 Mar. 1—Jesus Calls Twelve Helpers.
 Matt. 10:1-15.
 Mar. 8—Jesus Teaching by the Sea.
 Matt. 13:1-30.
 Mar. 15—Jesus' Power to Supply Needs. Matt. 14:13-21.
 Mar. 22—Jesus More Than Human.
 Matt. 17:1-9.
 Mar. 29—Jesus Teaches the Forgiving Spirit. Matt. 18:21-35.



BIBLE MONITOR

Vol. XX

January 15, 1942

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE CALAMITIES OF LIFE

It is the experience of most of us who try to live the Christian life to pass through some very trying periods in life. There are times when everything goes well with us and we seem to get along in life with little effort, and then again we pass through periods of severe tribulation; adversity, misfortune, calamity, tragedy, perils of many kinds; all of these are common to the Christian warfare. Often these trying hours come upon us suddenly, without any warning whatever, and it is at times like this that our faith in God, and our love toward him is tested. It is under such conditions that our integrity and character is proven. If we can see our loved ones, our earthly

possessions, our homes or the many other temporal matters that we cherish and enjoy, taken from us, and still retain our faith in a just and living God who is merciful and full of pity toward us, then there is something to the religion that we have.

Sometimes we see those about us who apparently are doing their best to serve the Lord and carry on His mission on earth and often such have severe tribulations that are heartbreaking; perhaps a companion taken that is sorely needed to care for a family of little ones, or earthly possessions all swept away by fire, or storm. At times like this some wonder why a just, merciful, and loving God will allow such things to come upon his children.

If we read the records of the righteous men of old down through the ages, we

discover that they had some very trying experiences in life. In spite of these trials they were able to live victorious lives by the help of God. In fact, it is by these things that God is able to prove his saving grace and keeping power upon those who trust and serve him. How can we prove the all sufficiency of the life that is surrendered to God without passing through such experiences? These physical, mental and spiritual trials, these tragedies and calamities are common to the human family; but not all are able to triumph over them. It is only through the grace of God that men can successfully overcome all of these adversities and obstacles.

Sometimes it takes just such trying experiences in the lives of Christian people to bring out those traits of character that make them of greater service to their Lord and a greater blessing to their fellowmen.

In instructing his disciples at one time Jesus made a declaration that throws some light upon this matter. "I am the true vine, and my Father is the husbandman. Every branch

in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." (Jn. 15:1-2.)

In the light of this teaching it is not surprising that these calamities come upon us. Even though we may be striving earnestly and sincerely to live aright and accomplishing something in the vineyard of the Lord, yet there may be within us abilities, traits of character or attributes that are lying dormant and it may take some shocking incident in life to bring into use these Godgiven qualities. There is so much carnality, so much selfishness, greed and indifference about all of us and these things need to be purged out and eradicated if we would be of greater service and bring forth more fruit for the Master. Our Lord alone knows how to purge and refine us for his service.

The Lord does not allow these things to come upon us because he desires to harm us, but rather for our good and to the good of others. We should then look upon such trials as chastisement and refining processes

that we may be the better qualified for the fulfillment of his plans in our lives. If we look upon these matters in this way our suffering and burdens will be much lighter and more easily borne. "My son, despise not thou the chastening of the Lord, nor faint when thou are rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" In these words the writer of Hebrews gives us helpful admonition. He also reminds us that the Lord does this "for our profit, that we might be partakers of his holiness." In view of the perilous days in which we live, with the possibility of sudden tragedies and calamities, we might do well to think much on these things.

THE BIBLE

Wm. Root

"Remember the Sabbath day, to keep it holy." (Exod. 20:8.)

In other words, thou shalt sanctify the holy day. Let us notice its meaning to the Jews in Old Testament time.

"Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." (Exod. 20: 9-11.)

In this, God in his law for his people commanded them to sanctify one day of each week, or set apart the seventh day of every week as a Sabbath day, a day of rest, in memorial of his creation week.

They were not to do any work, neither work their beasts of burden on the Sabbath.

The Lord blessed the seventh day, (Sabbath day) and hallowed it. We believe this day was to be a day of worship, and in their worship they were to wor-

BIBLE MONITOR

West Milton, Ohio, January 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

ship the Lord only. Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. 4:10.)

Second. The Sabbath's meaning to us. In Matthew's gospel we receive our instruction, as it fell from the lips of our Savior, concerning our duty to the Sabbath. "At that time Jesus went on the Sabbath day through the corn; and his disciples were an hun-

gered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple. If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day." (Matt. 12:1-8.)

In verses 6 and 8, we note, "in this place is one greater than the temple." Who did he mean was greater than the temple? He was speaking of himself, He is the supreme law giver, He is the builder of the

temple. Also the statement, "For the Son of man is Lord even of the Sabbath day." Yes He was the one to fulfill the sacrificial law, that we believe is what he meant in verse seven when he said, "But if ye had known what this meaneth," (referring to the following statement) "I will have mercy, and not sacrifice." Jesus came to fulfill the sacrificial law and to set up the law of mercy, therefore he is Lord of the Sabbath day, then we go to the perfect law of liberty, the New Testament to see what is the meaning of the Sabbath law for us.

What then is our duty toward keeping the seventh day sabbath? Are we duty bound to keep it? It was under God's ceremonial or sacrificial law. But was it commanded or bound upon the gospel dispensation? Let us see. The apostle Paul wrote an instruction concerning the sabbath's law, in writing to the Colossian brethren. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Those things the apostle says, "Which are a shadow of things to come;

but the body is of Christ." (Col. 2:16-17.) The body, which is the church receive their sabbath instructions from Christ, the Son of man, who is Lord of the sabbath day.

So we see my dear friends, we need not let any one judge us, with regard to our eating or drinking, whether it be the eating of pork, fish for Friday or what not, neither as to the day we keep.

Paul says in the Roman letter, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks." (Rom. 14:5-6.)

In holding to the seventh day sabbath and to eating of meats, these commandments of the sacrificial law, Which Christ has not retracted, is it not to turn again to "the weak and beggarly elements, and to bondage?"

Paul to the Galatians, the fourth chapter says, "Howbeit then, when ye knew not

God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

"Ye observe days, and months, and times, and years." (Gal. 4:8-11.) "I am afraid of you, lest I have bestowed upon you labor in vain."

Shall we then keep the seventh day sabbath?

Let us now notice our duty, shall we keep holy-days? Shall we have one day set apart, (sanctified) meeting together to worship God? We answer, Yes. "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:24-25.)

Where do we get this authority? From the New Testament, from the inspired word of God, the one "who is Lord of the sabbath day."

On the day of Pentecost, when the Comforter came,

the disciples being assembled together, in that glorious meeting, when so many were received into the church, we learn that "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The thought which we bring here is that they continued to meet together, in worship, a day of worship. And when we turn over to the 20th chapter of the book of Acts we learn that the day was the first day of the week. (Acts 20:7.) "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

So we believe it is our duty to assemble ourselves together, on the first day of the week to worship God. (Praying, preaching and praise.) All on the first day of the week, the Lord's day, the resurrection day, it is a holy day, for the gospel dispensation.

When do we sin against this commandment, holy day, the Lord's day? First—Not to attend worship. We are to hear God's word. "He that is of God heareth God's word: ye therefore hear them not, because ye are not of God." (Jno. 8:47.)

Jesus said, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." (Luke 10:16.)

"But the Pharisees and lawyers rejected the council of God against themselves, being not baptized of him." (Luke 7:30.)

They refused to hear the word. The word came to Samuel in his day. "Then came the word of the Lord unto Samuel, saying," (I Sam. 15:10.) We are told in the word that "God hath chosen the foolishness of preaching to save them that believe." We are to hear the preached word.

Second. We sin against this commandment, when we do not use the written word. Jesus said, "Search the scriptures: for in them ye think ye have eternal life." (Jno. 5:39.) We are then to use the written word. But how many pro-

fessing Christians we see in these days who seldom ever look into their Bibles except perhaps on Sunday? Yet they are members in the church, just sailing on, at ease in Zion.

What does God require of us in this commandment? We are to receive his word upon the subject. Paul commended the church, for so doing. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (I Thess. 2:13.)

We should receive the word of the divine Creator. "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isa. 66:1-2.)

The wise man has said,

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." (Eccl. 5:1.)

Shall we then keep the word of God concerning holy day? God was very strict concerning the keeping of his law the ten commandments, just as strict with regard to the law of the sabbath. Please read the following scriptures, which speak concerning the desecration of the sabbath: (Ex. 16:27-28; Ex. 31:14; Nu. 15:32-35; Ne. 13:15; Jer. 17:27; Ezek. 20:13-22; 8:15.)

Then does God's law become any less binding upon us in the law of mercy? See Ps. 26:8; Acts 2:42; Col. 3:16; Josh. 1:8; Luke 11:28; Heb. 13:17; Gal. 6:6-7. Mark 12:41-44; Mark 16:15.

My dear reader, we believe God requires of us, that we keep the Christian sabbath, the first day of the week, the Lord's day, holy unto himself, as a day of worship, to assemble ourselves together and offer up spiritual sacrifices unto him. Let us notice events that occurred on the first

day of the week, the Christian sabbath. Christ appeared to Mary. (Mark 16:9.) To the two on the way to Emmaus. (Luke 24:13.) He appeared to the disciples on that day. (John 20:10.) Paul preached at Troas. (Acts 20:7.) See also I Cor. 16:2.

Our prayer is that we all may observe the keeping of the Lord's day, in these days when there are so many disregarding it, just using it as the other six days, to many it is just another day.

Great Bend, Kans.

JUDSON'S LETTER ON ORNAMENTAL AND COSTLY ATTIRE

Rev. Dr. Judson, Missionary
in Burmah.

Part I

To the female members of Christian churches in the United States of America:

Dear Sisters in Christ—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable; I

know not. We are sometimes obliged to encounter the hazard of offending those whom above all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow-pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display—I beg you will bear with me—which has in every age and in all countries been a ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other. That obstacle lately became more formidable through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters dressed and adorned in that manner

which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also that I should be unsupported, and perhaps opposed, by some of my coadjutors. I confined my efforts therefore to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and dear ornaments before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the mission-house, stopped in the middle of the street to array themselves anew.

In the meantime I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I expect there to encounter the same enemy in those "wilds, horrid and dark with overshadowing trees." But I

found that he had been there before me, and reigned with a peculiar sway from time immemorial. On one Karen lady I counted between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, racelets on the wrists and arms, long instruments of some metal perforating the lower part of the ear by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags enclosing the hair and suspending from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I

considered the spirit of the religion of Jesus Christ. I opened to I Tim. 2:9, and read these words of the inspired apostle: "I will also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array." I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from him. Again I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But "what is that to thee? follow thou me," was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in

the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then with an air of modest decision that would adorn beyond all outward ornaments any of my sisters whom I have the honor of addressing, she quietly took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject

of ornaments, one of the Christians came forward and declared that at Maulmain he had actually seen one of the great female teachers wearing a string of gold beads around her neck.

Lay down this paper, dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed. I endeavored to maintain the warfare as well as I could, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what ease and truth too could that sister reply. Notwithstanding this necklace, I dress more plain than most ministers' wives and professors of religion in our native land. This necklace is the only ornament I wear. It was given me when quite a child by a dear mother

whom I expect never to see again—another hard case—and she begged me never to part with it as long as I lived, but to wear it as a memorial of her. O, ye Christian mothers, what a lesson you have before you. Can you, dare you give injunctions to your daughters directly contrarily to apostolic commands? But to the honor of my sister be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission and all others must necessarily be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and

to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representatives of the Christian religion from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendent from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental head-dress, “the mantles and the wimples and the crimping-pins”—see Isaiah 3:19-23—they will cast a reproachful, triumphant glance at their old teachers, and spring with fresh avidity to repurchase and resume their long-neglected elegancies; the cheering news will fly up the Dah-gyaing, the Laing-bwai, and the Sal-wen; the Karenesses will reload their necks and ears and arms and ankles; and when, after another year’s absence, I return and take my seat be-

fore the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the center of the assembly more firmly than ever, grinning defiance to the prohibitions of apostles and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your fireside, or repairing devoutly to your places of worship, do by your example spread the poison of vanity through all the rivers and mountains and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come hither will be divested of course, the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

Dear sisters, having finished my tale and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a

few topics to your candid and prayerful consideration.
(To be continued.)

TEACHING THE CHILDREN

C. M. Kintner

In Deut. 6:4-5 we read these words, "Hear O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy might." We should have the words in our hearts and should teach them to our children, beginning when they are quite small and just beginning to learn, so they will make no mistakes to be regretted in later years as they grow older; because it is much easier to train a young mind than it is to change an older mind.

Brothers and sisters in the faith of Jesus Christ; as we hold the church very sacred and precious, how much effort are we making to maintain its purity now and in the future. The responsibility rests upon us, the kind of a life we manifest before the children of the next generation.

Let us not forget or neglect the teaching in

God's word about giving thanks. Jesus was always thankful for daily food and we should not neglect the returning of thanks for our many blessings we receive. The family altar should be erected where there is none at present.

If the dear young members who have homes of their own and also the unmarried ones could realize how much spiritual strength is received through the prayers in family worship; there would not be homes without the family altar. If we were ever in a critical time when much prayer and faith was needed it is now. Regular attendance at Sunday school and all other church services helps to build up and make us stronger in the faith.

Jesus speaking to the disciples in Matt. 18:3-4 says: "Verily, I say unto you except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven." But we oft times scarcely notice the little children or stoop down to greet them with a

friendly smile and a few kind words which may never be forgotten by them.

In Prov. 22:6 we read we are to train up a child in the way he should go and when he is old he will not depart from it.

Bring them up in the way they are to live a converted life after they unite with the church, teach them to dress plain and not follow after the fashions and customs of the world.

Worldly things are hard to give up after once accustomed to them.

(St. Mark 8:36.) "For what shall it profit a man if he shall gain the whole world and lose his own soul." Some fathers and mothers are greatly concerned about their children fareing well in this world's possessions, but how negligent about their souls best interests. Jesus values the little child in its mother's arm more than the whole world.

Paul teaches us in Ephesians 6:4 that parents are to bring the children up in the nurture and admonition of the Lord teaching them the word of God, nourishing them on the spiritual food of the word; considering

what great tribulations and trials they have to go through with in this world and life.

(St. Luke 23:28) "But Jesus turning unto them said, daughters of Jerusalem weep not for me, but weep for yourselves and for your children." (St. Mark 10:13) "Jesus was much displeased when he saw the disciples rebuke those that brought little children to him that he might bless them and said unto them: suffer the little children to come unto me and forbid them not for of such is the kingdom of God and he took them up in his arms, put his hands upon them and blessed them."

May our prayers be that his blessings may rest upon our children that they may be his servants after the example of the child Jesus, who grew and waxed strong in the spirit, filled with wisdom and the grace of God was upon him.

In Psalms 128:3 David pronounced a blessing upon the family of the man who walks in the ways of the Lord.

Deut. 6:7 was a command to the parents under the old dispensation which holds its sacred teaching under

the gospel day of grace.

(I Samuel 1:27) Hannah dedicated Samuel to the Lord that he might give his life of service to the Lord.

(I Samuel 3:1-3) "And the child Samuel ministered unto the Lord before Eli and the word of the Lord was precious in those days so it is very precious now to them that believe in him. As Eli's life was soon to end and his sons were too corrupt to keep lamp of God burning in the temple of the Lord continually; the boy Samuel was prepared by the Lord to take their place. May our children be brought up to keep the lamp of God burning in the church and be a light to the world and this evil generation.

(I Samuel 3:19) "And Samuel grew and the Lord was with him and did let none of his words fall to the ground."

(Matt. 16:18) Jesus Christ the foundation of the church. Purity of the church. (Eph. 5:27.) That he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish; this is the kind of church Jesus requires of his

followers and it is the only kind he will accept when he comes. We are taught in his word to watch and pray and improve the time while the opportunity is ours. Another year has past and now is the time to make new resolutions to do more for Christ and the church. "For Christ and the church let our voices ring, let us honor the name of our own blessed King.

Kokomo, Ind.

NEWS ITEMS

VIENNA, VA.

September 8th, brother David F. Ebling, of Bethel, Pa., came to us and labored with us in a series of meetings until September 21st. As a result two were made willing to give their hearts to God, and all of us felt strengthened and encouraged to press on in the work though we are few in number and many the discouragements.

Brother Ebling is a good speaker and does not fail to present the scriptures earnestly and in their entirety. We know others were stirred that we hope will yet unite with us while they have opportunity for "The night cometh, when no man can work," and again "How shall we escape if neglect so great salvation."

At times during the meetings, brethren and sisters from Waynesboro, Shrewsbury, Mechanicsburg, York, and Bethel, Pa., attended. We appreciate their presence and help. Remember the little group of worshippers at Vienna, we need your prayers.

Anna E. Flohr, Cor.

WAYNESBORO, PA.

The Waynesboro congregation held our revival meeting beginning Sunday, November 16th, continuing two weeks, closing with the love feast Sunday, November 30th. Elder Theo. Myers, North Canton, Ohio, was our evangelist. He gave us 16 spirit filled messages, while we had no visible results we feel the good seed has been sown and will bring forth a harvest in due season. The church has been built up and we can go forth doing better work for the Master.

The ministers present at our love feast were our presiding Elder, L. B. Flohr; Elder Theo. Myers; Elder O. S. Strayer, Vienna, Va.; Elder Thomas Ecker, Taneytown, Md.; Elder Ray Shank, Mechanicsburg, Pa.; Elder Harry Smith, Mechanicsburg, Pa.; Elder Arthur Rice, Frederick, Md., Ministers: Paul Smith, Mechanicsburg, Pa.; Donald Ecker, Taneytown, Md.; Lester Eckert, Mechanicsburg, Pa.; David Ebling, Bethel, Pa.; Joshua Rice, Frederick, Md.; Joseph Myers, Shrewsbury, Pa.

We wish to thank all our ministering brethren for the helpful messages broghut to us during the day.

Sister Demuth, Cor.

KANSAS CITY, MO.

This congregation has been richly blest with spiritual food by a short series of meetings. Bro. W. A. Taylor, of Oakland, Md., was in our midst from Tuesday, November 4th till Sunday night, November 9th. During this time he gave us eight wonderful soul inspiring messages. We trust his faithful efforts have been far from vain, but that his words may long remain in the minds and hearts of all who heard him proclaim the true gospel of Christ. Good seed has been sown, which we hope will spring up and yield bountifully for God's harvest. May God bless Bro. Taylor and reward him for his labors.

Our communion services were held Saturday evening, November 8th. Bro. Taylor preached the examination sermon and officiated at the love feast. Several of our members were unable to attend. However, we welcomed as visiting members Bro. John Williams and family from Westphalia, Kansas, and Sister Lucille Wingert from Dallas Center, Iowa.

Bro. O. T. Jamison of Quinter, Kans., has been reelected as our elder for the coming year.

We ask an interest in the prayers of all who know the power of prayer, that our church may be strengthened and grow in the grace of God.

Charlotte Weaver, Cor.
R. 4, Independence, Mo.

WALNUT GROVE, MD.

We held our love feast service October 5th with all day services.

Bro. Shelly from the Waynesboro congregation opened the services. Dinner was served to all at noon in the basement.

The afternoon services were conducted by the different brethren. In the evening about 6 o'clock we had our communion service with 75 members surrounding the Lord's tables by brethren and sisters from far and near, which was very much appreciated.

Visiting ministers present during the day were: Elders J. L. Myers, Joe Myers, of Loganville, Pa.; A. G. Fahnstock, of Lititz, Pa.; L. B. Flohr, O. L. Strayer, of Vienna, Va.; Ministers Johua Rice, Mountain Dale, Md., Bro. Shelly, and Wm. Ebersole of the Waynesboro, Pa.. These brethren all took part and gave us very good talks, and we heartily extended an invitation for them to return, or any of our faithful brethren and sisters likewise.

Elder J. L. Myers officiated.

M. E. Ecker,
Taneytown, Md.

GOSHEN, IND.

On December 20th we met in quarterly council at 1:00 p. m. Opening song, No. 456; Elder B. E. Kesler then read I Pet. 2, with helpful comments on the same, followed by prayer by Bro. Dallas Sigler. Bro. Kesler asked Bro. J. A. Miller to take charge of the remaining services, which he did.

One letter was granted.

We then proceeded to elect our church and Sunday school officers for the coming year, they are as follows: Elder, B. E. Kesler; clerk, Bro. Dallas Sigler; Sunday school superintendent, Bro. Floyd Swihart.

Other business was taken care of, an offering lifted, the report read and approved after which song No. 385 was sung and closing prayer by Harry Gunderman. Teachers have been selected and will take charge of their classes January 4th.

Sarah E. Yontz,
R. 2, Shipshewanan, Ind.

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OBITUARY

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DAVID O. FACKLER

Son of Daniel Henry and Lydia Ann Fackler, was born on the Fackler farm, one mile west of Primrose, Millcreek township, Williams county, Ohio, on March 2, 1865. He passed away at his home two miles north of Primrose on November 20, 1941. He had reached the age of 76 years, eight months and 18 days.

In December 1886 David united in marriage with Autha Jane Masters who preceded him into the spirit world on August 16, 1930. Into the new home thus established were born six boys: James Henry, Wilber Delta, Lawrence, Lorin, Leo and Robert. Lorin died in infancy, James Henry in early childhood, Robert in his teens and Wilber in mid-life.

In a second marriage David was united with Catherine Mahler Throne who remains with two sons, Lawrence of Jackson, Mich., and Leo of Montpelier, Ohio, to mourn the loss. Bro. Fackler left, in his going, one brother, O. A. Fackler, Sterling, Ill. Also 12 grandchildren, four great grandchildren as well as

a host of more distant relatives and many friends.

David had been a Christian for many years with a satisfying comprehension of the meaning of the words of his Savior when he said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also."

Bro. Fackler served in the Deacon's office in the Dunkard church for many years.

Funeral services in the Walnut Grove Church of The Brethren, by the writer, assisted by Elder Abraham Miller. From Ps. 116:15.

D. W. Hostetler.

DELLA SNOWDEN LONBERGER

Another of our number has been called away, which makes eleven since our organization here. It makes us think with the poet "When shall I lay my armor by and dwell with Christ at Home."

Sister Della Snowden Lonberger (Grandma) was born August 23, 1844, and departed this life August 21, 1941, aged 97 years, lacking two days. Funeral services were held in the afternoon of her 97th birthday.

Grandma united with the church early in life and lived a devoted Christian life to the end. It was only the last year of her life that she was not regular at church services.

For forty years we were associated

in the Lord's great field of service; she was always kind, gentle, and long-suffering. Her wisdom and counsel were safe: neighbors and friends alike sought her company. The little children on their way home from school loved to stop a few minutes to talk to Grandma, and she loved to have them do so. Folks who passed and saw her sitting on the porch blew their auto horns and while she could not always tell who it was she would wave her hand and smile. We miss that dear old form, and that wave and smile, but God gave her many long years to serve and she used the time well.

She has left to miss her in many, many ways three daughters, five sons, and a number of grandchildren and great grandchildren. Brother Lonberger, her husband, preceded her in death about 20 years ago.

Her funeral services were conducted by Elder Lewis B. Flohr, and Elder Earl W. Flohr, in the Vienna Dunkard Brethren church, of which she was a charter member, and her remains laid to rest in the Oakton cemetery.

Sister Anna E. Flohr, Cor.

VERNIE FLORY DIEHL

We regret to inform the Bible Monitor family that Vernie Flory Diehl, who has been a contributor to the Monitor, and whose articles have been read with interest by many, passed away October 20, 1941, aged 55 years.

She was the daughter of Elder S. H. Flory, and the wife of Saylor Diehl, of Nokesville, Va. While she was in very poor health for some

time before her death she bore her suffering patiently and cheerfully, and was steadfast in her faith and trust in her Lord. There was no place in her life for the sinful things of the world; her sincere desire and labor was for her church to be pure and in harmony with the teachings of God's word.

She leaves to experience the emptiness in the home her husband, three daughters and four sons. She also leaves her aged father, one sister and five brothers. The Valley View Church of The Brethren near her home, and where she attended services from childhood, and where the last tribute of respect and service was paid to her, was filled to overflowing. Rev. Olin Mitchell, pastor of the church, and Elder Earl W. Flohr, of Vienna, Va., conducted the services. Her remains were laid to rest in the cemetery by the church. Thus ended the life of a good woman, though not old in years: God said, "It is enough, come up higher."

Anna E. Flohr, Cor.

IN MEMORY OF LOVED ONES

What they have been to us in life,
We only know when they are gone;
How strong the tie of love has been,
We only know when left alone.

Levi G. Kline.

PORTIONS OF SCRIPTURE AND A PLAIN TALK

For the Modern Woman to
Think About

Though thou clothest thy-

self with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair.—Jer. 4:30.

I will . . . that women adorn themselves in modest apparel.—I Tim. 2:8-9.

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.—Deut. 22:5.

If a woman have long hair, it is a glory to her.—I Cor. 11:15.

It is a shame to a woman to be shorn or shaven.—I Cor. 11:6, R. V.

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. . . . It shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a

stomacher a girding of sackcloth; and burning instead of beauty.—Isa. 3:16, 17, 24.

Let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves.—I Pet. 3:3-5, R. V.

An high look and a proud heart . . . is sin.—Prov. 21:4.

The pride of thine heart hath deceived thee.—Obad. 3.

Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by his actions are weighed.—I Sam. 2:3.

How much she hath glorified herself and lived deliciously, so much torment and sorrow give her.—Rev. 18:7.

She that liveth in pleasure is dead while she liveth.—I Tim. 5:6.

A Plain Talk

Sister, have you ever had

the thought, in your more serious moments, that you are not giving God His due? Has it ever occurred to you that the worship of self is the most abject of idolatries? And have you not found, as multitudes before you have, that the service of sin is a sickening, disappointing and tragic business, whose pleasures last for a season only and whose wages is death?

While you are allowing the flesh, and the devil to control your life, you are exerting an influence that is not only not constructive but is actually destructive. The life you live is making it harder for even those you meet on the street to be faithful and true. Prof: you meet two kinds of men continually. Those in the first group are wholly given up to the service of sin. They are making no attempt to control their thinking, much less to direct it into channels of purity. If you could but get a glimpse of their thought-life you would recoil in dismay and horror at the cesspool of filth and moral turpitude that their minds reveal. Can you conceive that the sight of you, clothed, though possibly in-

nocently, in the attire of the harlot of other days, will in any way induce them to holier, purer, cleaner thinking? Many a modern fashion-follower would blanch in honest fear and concern if she could hear the remarks of evil desire and could see the looks of lust that her passing occasions.

Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Concerning the end of such it is said, "Be not deceived: neither fornicators, nor idolaters, nor adulterers . . . shall inherit the kingdom of God." But what of her who is responsible for offering an occasion of stumbling to her weak brother? The Lord again says, "Woe to that man (that woman) through whom the occasion cometh." (Matt. 18:7, R. V.)

The other group of men whom you meet consists of those who are sincerely striving after pure and elevated thoughts, who covet the promise that the pure in heart shall see God, who take very seriously the command of the apostle Paul to the young man Timothy, "Keep thyself pure." But

what a battle they must daily engage in! Women of all kinds, whether purposely or thoughtlessly, seem to vie in exposing themselves to the gaze of the world. Little do they seem to care what inward strife and grief they cause, or how they throw monkey wrenches into a man's moral machinery, if only they can have the self-satisfied assurance that they are in style.

Sister, weigh the issues carefully, examine all that is involved, and then choose. Choose the right. Be no longer a puppet of the times and of each passing whim of the fashion designers. Give your heart to God. In true contrition plead for forgiveness for the sins and follies of your past life. Lend your influence on the side of right. Let your life be a sweet and fragrant testimony to the truth as it is in Christ Jesus.

Sister, do now what you will wish you had done when you close your eyes in death—and when you open them at the great and final assize where “God shall bring every work into judgment, with every secret thing, whether it be good, or

whether it be evil.” (Eccl. 12:14.)—E. G. Gehman.

BE YE CLEAN

Eight Bible Reasons For Not Using Tobacco

Tobacco cannot be used to the glory of God. I Cor. 6:20—“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”

It produces disease of the heart and cancer of the mouth, with many other diseases. I Cor. 3:17—“If any man defile the temple of God, him shall God destroy.”

It is a money-wasting habit. In John 6:12, Christ commanded that even the fragments be gathered up, that nothing be lost.

It is an infringement on the rights of others. None should be forced to endure its nauseous, sickening odor. Gal. 5:14—“Thou shalt love thy neighbor as thyself.”

It is a wrong example to set before the young. Matt. 5:16—“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

It is a filthy habit. II Cor. 7:1—"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

It is a bad habit, which when once formed, holds one in bondage. Rom. 6:12—"Let not sin therefore reign in your mortal body; that ye should obey it in the lusts thereof."

It causes unnatural desires, and leads to other evils. Rom. 6:10—"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 8:13—"If ye live after the flesh, ye shall die."

Someone may ask if there is a text in the Bible that seems to favor the use of tobacco. Perhaps there is. Rev. 22:11—"He which is filthy, let him be filthy still." Every church cursed with a tobacco-chewing or smoking minister should require him to cleanse himself from such filthiness, or vacate the pulpit.

If you have been unfortunate and have contracted this degrading habit, I want to say to you that Jesus loves you and wants to make

your body His dwelling-place. He is able to cleanse you from every sinful appetite. Will you not trust Him now to do it?

PARTNERS

Said a whiskey flask to a cigarette,
I'd like to make a good-sized bet,
That I can get more scalps than you,
Although your victims aren't so few.

Said the cigarette to the whiskey flask,
Well, that's as easy as I could ask.
You give boys their downward start
Then I pitch in and do my part.

They come to you with a burning thirst,
But I'm the fellow that sees e'm first,
So most of them would count for me—
I'll take that bet. It's a cinch, d'u see?

Then the whiskey flask had this to say:
I never looked at the thing that way.
I must confess you spoke the truth;
'Tis you that tackels the foolish youth.

You fill his system with dopy smoke,
I mould him into a first-class soak.
We work together far too well
To quarrel for even a little spell.

So the whisky flask and the cigarette
Shook hands together, called off the bet,
And away they sauntered side by side
Hunting victims, far and wide.

In every corner of the nation
Partners in crime and ruination;
So here's our warning on the level,
Shun them both as you'd shun the
devil.

Sel. A. B. Van Dyke.

Joy hides behind the eyes
Of sorrow in her darkest hours;
As underneath the snow there lies
The promise of a thousand
flowers.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 4—Gen. 1:1-19.
Jan. 11—Gen. 1:20-31.
Jan. 18—Gen. 2:1-25.
Jan. 25—Gen. 3:1-24.
Feb. 1—Gen. 4:1-26.
Feb. 8—Gen. 6:1-24.
Feb. 15—Gen. 7:1-24.
Feb. 22—Gen. 8:1-22.
Mar. 1—Gen. 9:1-29.
Mar. 8—Gen. 11:1-9; 12:1-20.
Mar. 15—Gen. 13:1-18.
Mar. 22—Gen. 14:1-24.
Mar. 29—Gen. 15:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 4—Infancy and Boyhood of
Jesus. Luke 2:25-52.
Jan. 11—John the Baptist and Jesus.
Matt. 3:1-17.
Jan. 18—Jesus Overcomes Tempta-
tion. Matt. 4:1-11.
Jan. 25—Following Jesus at His
Call. John 1:35-51.
Feb. 1—Jesus Teaches Blessed Re-
wards. Matt. 5:1-12.

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- Feb. 8—Jesus Teaches Prayer.
Matt. 6:5-15.
Feb. 15—Jesus Busy in Capernaum.
Mark 1:21-34.
Feb. 22—The Mighty Power of Jesus.
Matt. 8:23-34.
Mar. 1—Jesus Calls Twelve Helpers.
Matt. 10:1-15.
Mar. 8—Jesus Teaching by the Sea.
Matt. 13:1-30.
Mar. 15—Jesus' Power to Supply
Needs. Matt. 14:13-21.
Mar. 22—Jesus More Than Human.
Matt. 17:1-9.
Mar. 29—Jesus Teaches the For-
giving Spirit. Matt. 18:
21-35.

BIBLE MONITOR

Vol. XX

February 1, 1942

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DECEIVING AND BEING DECEIVED

As a result of the perilous conditions developing about us, some of the passages of the inspired scriptures have a deeper significance to us. To behold these revelations of human depravity about us reminds us of the prophecies pertaining to the last days and suggests to us the approaching return of our Lord, for which great event we should ever be in readiness. The present terrible war might well be a fitting climax to the present age and usher in the "Time of the end" spoken of in the scriptures.

In writing of the last days and perilous times that should come, the apostle Paul makes this declaration: "But evil men and seducers shall wax worse and worse, deceiving and being de-

ceived." (II Tim. 3:13.) There probably never has been a time in the history of the world, since the apostle penned these lines, that evil men and seducers wielded the influence over the human family that they are at the present time. Modern inventions by which information can be disseminated to every nook and cranny of the earth have made this possible and the god of this world is making use of these things to the downfall and degradation of the human family.

To a large extent, evil men and seducers are in control of the nations of the earth, and no doubt this has much to do with the present war. Each nation has its propaganda bureau sending out reports which are so conflicting and confusing that it is impossible to tell what is truth and what is

error. The fact of the matter is that in war time much of the information sent out is deliberate untruth. Some of us well remember during that first world war the reports sent out of atrocious crimes committed by the armies of the various nations involved. After the war was over it was admitted that many of these reports were untrue and were deliberate lies sent out to stir up hatred against the enemy. The reports and information being sent out are carefully censored so that people in general are to a large extent in ignorance regarding the true facts of the case in the various events that are taking place. It is only natural that each nation will try to make the reports favorable to its own cause. These things should be born in mind in weighing the reports that we hear.

The purpose of these deceptions is to stir up bitterness and hatred against the enemy and influence people to lend their support to a successful prosecution of the war. We cannot but wonder what the God of the universe thinks when He looks down upon all this lying, trickery and deceit being

perpetrated by the nations, with their armies locked in deadly conflict. Then too, we wonder how long our God is going to allow such a desperately wicked generation to go on.

One cannot but marvel at the ease and unconcern with which people can deliberately lie in our day; even many who are in high positions of authority and honor. There is a terrible doom awaiting those who die in such a state. "But the fearful, and unbelieving, and abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.) It should be remembered too that in all these matters, God is no respecter of persons.

We as Christian people should bear all of these matters in mind and in times of stress like these not be deceived and fall into the error of the wicked. Neither should we manifest bitterness or hatred toward others even though they should be our enemies and mistreat us. The words of Jesus are clear on this subject: "But

I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

We should not allow these deceptions of evil men and seducers to alter our thinking or living, from the standard given us in the inspired scriptures. The word of God is not to be set aside in times of war, neither can we violate its teachings and be true to our Lord who is King of kings, and Lord of lords.

After warning Timothy of the evil men and seducers and their works, Paul tells him this: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (II Tim. 3:14.)

Know this, that every soul is free to choose his life and what he'll be, for this eternal truth is given, that God will force no men to heaven.—Anon.

WILL THE WORD OF GOD STAND?

L. I. Moss

It may not meet the approval of all, to say what I shall say in these lines, but my only purpose is to help some to get clear in their minds what the word of God says.

Will the word stand in these trying times, or shall we all compromise and think it our Christian duty to take up arms as the world does. The word says thou shalt not kill. (Deut. 5:17, Matt. 5:21, Rom. 13:9.) We are not telling the world what they should do, but to the Christian will the word of God stand in your life and mine?

Do these texts apply to the taking of life in war, army against army, slaying by the hundreds and by thousands, or simply one person taking the life of another?

Are we afraid of war because we might get killed? No, we oppose war because it is wrong for us to kill some one else.

Read Matt. 11:28, "We do not fear those who can kill these bodies but we fear

BIBLE MONITOR

West Milton, Ohio, February 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

Him who will cast into hell."

Read Rev. 13:10, If we kill with the sword what will happen to us? Take a look at Rev. 22:15, see where murderers are classed. Now read carefully Rev. 21:8. See what becomes of all these wicked people and all murderers with them are cast into this terrible place. Forever barred from heaven, forever separated from God. Will we still let the word of God be the thing we stand for in

these days?

The apostles were not afraid of prison, they were not afraid of rulers, Paul and Silas sang and prayed in the prison.

Brothers, sisters, will the word of God be your guide to the end?

Get clear the fact there is a kingdom of God, and there is a kingdom of the world. We must be sure we are in the right kingdom. Pray for each other, help each other all we can.

Pleasant Hill, Mo.

THREE DIVINE APPOINTMENTS

Wm. Root

In Three Parts—Part I

The language of God's word proclaims, (Heb. 9:27) "And as it is appointed unto men once to die, but after this the judgment."

Two of the three divine appointments are revealed in the text, namely that men, and also women must meet death and judgment."

Our first divine appointment of the three, which we shall notice is "death." There are three deaths, which we may die, temporal

or physical death, spiritual death and eternal death.

The former, temporal or physical death is the one referred to in our text. All men must meet this appointment. In this life men make appointments, sometimes with the dentist, the doctor, with business men and many other appointments.

As men and women make appointments they also, many times, fail to keep them, but all men must keep the appointment of death.

God is no respecter of persons, death comes to the aged, the middle aged, to young people, to the young, yea to the little babe in the crib.

Ah, death comes to the rich and the poor also.

It is said in II Sam. 14:14, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him."

Then we find this death doth not exclude the perfect man, the moral man, nor the sinner. Job was a perfect man, yet he recognized this appointment, saith he, "For I know that thou wilt bring

me to death, and to the house appointed for all living." (Job. 30:28.)

As stated above, riches nor trusting in uncertain riches will not help one to escape death. David said, "They that trust in their wealth and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him." (Psa. 49:6)

The poor also cannot escape this death. Poverty is no virtue, poverty is no passport to heaven. There is only one passport to that place, that is the blood of Jesus Christ, the Son of God and that only when applied to the heart and life, bringing redemption to the souls of mankind. Many people in this world to day are being deceived as to how one may have that blood applied.

Churches are teaching, yea, men are teaching multitudes over the radio, that the only means of salvation is the kneeling at an altar of prayer and praying through. Reader do not let the world deceive you, prayer is necessary. Repentance is required, as an act in our conversion, is a step in God's plan of salva-

tion, but repentance is not all of that requirement, is not all that is required in the new birth. No inspired man, writer of the New Testament or otherwise to our knowledge ever taught, or even hinted at the idea of praying through. Yes, death comes to the poor, which have no excuse for putting off salvation.

The educated must die, to have a great intellect is no virtue or escape of death. It will do you no good in that hour.

David said, "For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others." (Psa. 49:10.) "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? Selah." (Psa. 89:48.)

To be ignorant will not excuse from death, the illiterate cannot escape this appointment. The word of God is plain, so that even the "fool need not err therein."

To our unconverted friends, we admonish you as you may read these lines, God is trying to get into your heart. The word says, "There is no man that hath

power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it." (Eccl. 8:8.)

Yes death, the first appointment mentioned in our text is certain, everything else in this world is uncertain, but death is sure. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12.)

My dear friends, there is something else about this monster death, it is cruel, it separates families, it takes a father, a mother, wife or children, a little babe, a friend, is no respecter of persons. Do you get the picture? See him come, see him as he goes to and fro in all this broad land, he is of the devil and will be cast into the "lake of fire" with him and his angels. See him friends as he marches up to the cradle of the little, innocent babe, with fever written all over its face, put out his cruel hands and grab his victim. See him as he goes into the

street of the largest city, making his way to the top of its highest building into the sick room and there take the life of one.

See him again as he goes to the lonely hovel claiming one there, who is much needed of a family. See him again as he goes into the grandest lighted palace, taking one whom money could not save. See him again on the battle field claiming his millions.

Ah, yes, death is cruel, but all must meet this appointment. "And as it is appointed unto men once to die." But there is a bright side to this picture, Paul says, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:54-57.)

But to you who are unsaved, your lot will be with those of the second resurrection. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were

judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." (Rev. 20:13-14.) "And whosoever was not found written in the book of life was cast into the lake of fire." How will we meet this appointment?

Great Bend, Kans.

JUDSON'S LETTER ON ORNAMENTAL AND COSTLY ATTIRE

Rev. Dr. Judson

Part II

I. Let me appeal to conscience, and inquire, What is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comfort the meek, humble, self-denying religion of Jesus Christ? I would here respectfully sug-

gest that these questions will not be answered so faithfully in the midst of company as when quite alone kneeling before God.

II. Consider the words of the apostle, quoted above from I Tim. 2:9: "I will also,

that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." I do not quote a similar command recorded in I Pet. 3:3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely too, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts, in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we then bow to the authority of an inspired apostle, or shall

ity shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen, for the heathen can vindicate all their superstitions on the same ground.

III. In the posture you have assumed, look up and behold the eye of your benignant Savior ever gazing upon you with the tenderest love—upon you, his daughters, his spouse, wishing above all things that you would yield your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one after another accepting his pressing invitation, and entering the more perfect way.

IV. Anticipate the happy moment, "hastening on all the wings of time," when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah, the approving smile of Jesus fixes your everlasting happy destiny, and you are plunging into the "sea of life and love unknown, without a bottom or a shore." Stop a moment; look back on yonder dark and miserable world that

you have left; fix your eye on the meager, vain, contemptible articles of ornamental dress which you once hesitated to give up for Christ, the King of glory; and on that glance decide the question instantly and for ever.

Surely you can hold out no longer. You cannot rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and earrings, tearing away your ribbons and ruffles and superfluities of head-dress, and I hear you exclaim, what shall we do next? An important question deserving serious consideration. The ornaments you are removing, though useless and worse than useless in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the holy scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress endured by the greater part of the inhabitants of the earth; still less idea can they form of the awful darkness which rests

upon the great mass of mankind in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want; how many have languished and groaned on beds of abject wretchedness; how many children have been bred up in the blackest ignorance, hardened in all manner of iniquity; how many immortal souls have gone down to hell with a lie in their right hand, having never heard of the true God and the only Saviour! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been taught in the Sabbath school, and trained up for a happy life here and hereafter; the Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands, had you not been afraid of being thought unfashionable, and not "like other folks;" had you not preferred adorning your person and cherishing the sweet seductive feelings of vanity and pride.

O Christian sister, believer in God, in Christ, in an eternal heaven and an eternal hell, can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future.

And for your guidance allow me to suggest two fundamental principles, the one based on I Tim. 2:9, all ornaments and costly dress to be disused; the other on the law of general benevolence, the avails of such articles and the savings resulting from the plain dress system to be devoted to purposes of charity. Some general rules in regard to dress, and some general objects of charity may be easily ascertained, and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions you are conversant about small things. Great things depend on small; and in that case, things which appear small to short-sighted man are great in the sight of God. Many there are who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute, scrupulous, and severe. The enemy is well aware that if he can secure the minute units, the sum total will be his own. Think not any thing small which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time; yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burned up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-in-

dulgence. Be not ensnared by this last most finished, most insidious device of the great enemy. Rather believe that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. The severest part of self-denial consists of encountering the diapprobation, the envy, the hatred of one's dearest friends. All who enter the strait and narrow path in good earnest, soon find themselves in a climate extremely congenial to the growth of pride.

The gay and fashionable will in many cases be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in his cause. Fix it in your hearts, that in this warfare the Lord Jesus Christ expects every woman to do her duty. There is probably not one in the humblest walks of life but would, on strict examination, find some article which might be dispensed with for purposes of charity, and ought to be dispensed with in compliance with the apostolic command. Wait not therefore for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but let every individual go forward regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you for ever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish that, in defiance of his authority, you had adorned your mor-

tal bodies with gold and precious stones and costly attire, cherishing self-love, vanity, and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross daily, and followed Him? And as you will then wish you had done, do now.

Dear sisters, your affectionate brother in Christ,

A. Judson.

Maulmain, October, 1831.

THE SPIRIT OF CHRIST

Geo. Studebaker

My Bible says if a man has not the spirit of Christ he is none of his.

In studying the life of our blessed Savior in the New Testament I am made to wonder at the great contrast in his life and that manifested by most professing Christians of our day.

What a beautiful spirit he manifested at one time, when on trial before Pilate when they accused him of many things but he answered nothing.

And at another time they spit in his blessed face and buffeted him but we don't read that he ever spit back

as we would do. And then he said we should love our enemies, but how very different we act. If our enemy does a wrong we go out and publish it far and wide, telling what a bad man he is.

And as we go to church we sometimes hear words of hate cast at our enemies from the sacred stand. Certainly such preachers had better show a better light to the world or stay out of the pulpit.

Please read up on the life of Christ and see if he ever taught people to hate their enemies.

As I write these lines at this holiday season and hear the many good wishes expressed, I am made to wonder why we who profess to follow the Christ do not manifest a little more of his spirit to the world.

We often sing, "More like thee, oh Savior, let me be more and more, on Christ, like Thee." Do we really mean what we sing?

1702 Condon St.
New Westminster, B. C.

CHURCH AUTHORITY ITS RESPONSIBILITY

Oscar Burkholder

It is quite evident to all

close observers of the spiritual condition of the visible, organized, so-called Christian church, that there is a very sad drift worldward everywhere. No one denomination can claim that it is not seriously affected. Neither is our beloved church escaping unscathed. Most of us deplore what we see and know, and then we begin to hunt for someone, or something, upon which to lay the blame. However, neither laying the blame nor shifting the blame will remedy the situation. We need to search diligently for the root causes, and having found them, apply the remedy prescribed by the Scriptures, bitter though the dose may be, so that spirituality may be preserved in the hearts of believers in the Christian church.

Among these root causes is the great need of recognizing who is responsible for the exercise of church authority. In the various denominations there are various systems. They have been developed and adapted from small beginnings until they have become not only burdensome, but actual barriers to the progress of the church. And the chief

reason that they hinder the cause of Christ is their departure from the simple and effective organization of the early church. It has been proven many times throughout the history of the church that the nearer she organizes according to the New Testament pattern the greater will be her successes.

In defence of the many and various departures from New Testament provision and procedure it is maintained that, since our Lord did not organize the church on earth, and since He sanctioned the methods and provisions made by the apostles, that the church in all succeeding generations has the same right, accompanied by the same approval, for inaugurating and putting into practice whatever changes and additions are deemed necessary. Moreover, it is further maintained that, since these additional methods of organization and procedure have obtained for so many years, it would be disastrous to make any changes that would more nearly conform with so-called primitive, early church government. This contention certainly is open

to serious question. If there is one conviction that ought to overwhelm the church, and especially those who are in positions of responsible leadership, it is the all-absorbing desire to carry on the work of the Lord as the Lord provided in the New Testament.

Of course, in this discussion we must begin at the top. The responsibility of order and discipline, and the preservation of the teachings of God were laid upon the apostles by the Lord before He ascended to glory. He said, in Matt. 16:19, when addressing Peter, "I will give unto thee the keys of the kingdom of heaven." It is usually conceded that Peter was the spokesman for the apostolic group, and he certainly was on this occasion. Thus the Lord addressed him in promising to the church, through her leaders, the authority that surely came on the day of Pentecost, and was exercised in accordance with God's will, as the church grew and her teachings were spread over the earth. But we have no apostles now. And while one large group of professing Christians claims to hold to

supreme church authority because of its claim to apostolic succession, the facts of church history do not support such a claim. However, the apostles made provision that this authority, and its Scriptural and Holy Spirit exercise, should be continued. Bishops were ordained, not as apostles, but as overseers of the church, charged with the preservation of the teachings of God, the purity of the spiritual life of the church, and carrying out the provisions made for dealing with those members of the church that transgressed. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts 14:23.) "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly, for a bishop must be blameless, as the steward of God." (Titus 1:5-7.) And to show that this commis-

sion of authority from the apostles to the elders was so understood by the leaders in the early church, we have this record of the first conference in Acts 16:4-5, "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily."

Nowhere in the scriptures is there any provision made for this authoritative responsibility to rest on any one else than upon the bishops, or elders, of the church. Certainly these church leaders, as they did at the first conference in Jerusalem, counselled the people as they discussed the matter of circumcision for decision. But, having made the decision, the responsibility of action rested upon the duly ordained heads of the church. This responsibility is also clearly shown in the elder, or bishop. I Tim. 3: 1-7; Titus 1:6-9. No deacon or minister as in our church, according to the scriptures, is charged with this responsibility. In fact, there are but two ordained officials

provided in the New Testament. The bishop, made responsible for the spiritual welfare of the church; and the deacon, made responsible for the material welfare of the church.

How far we have departed from this New Testament order can easily be seen by our present organization. What, with ordained ministers who are neither bishops nor deacons; conferences of all descriptions; committees here and committees there, and committees to watch committees; laymen in positions of administrative powers; institutions and boards that are in themselves almost as powerful as the church conference—do we not find ourselves so top-heavy organizationally that we are becoming weak spiritually?

May not the remedy lie in a humble, willing facing of circumstances as they are, and, in the light of such findings, order our church government more nearly after the New Testament provision? There is no doubt, then, that when responsibility for church authority is truly recognized, the church will prosper as she did in the days of

the early church.

Gospel Herald.

TO A FATHER

Josie Kintner

The little lad is watching you,

He's watching everything you do.

He's hearing every word you speak,

He's watching every move you
make.

He loves you, sir. You are his God,

The ground you tread is sacred
sod.

You build his future day by day,

By what you do and what you say.

How true are the lines of
the poet; did you ever notice
how children will watch
their parents, then try to do
the same things.

Just how much pleasure a
little boy gets out of a trip
to the store with his father
we will never know. Watch
him as he swings himself
just like papa and looks
around and sees a lot of
things that are some times
left unnoticed by the father.

Not only the boys like to
imitate their fathers but the
little girls will try to do the
same things that mother
does and will try to do them
the same way mother does
her work. What attentive
little ears and sharp eyes a
devoted child has for its

parents or for some one it
loves very much. The little
son loves his father dearly,
there is no one else quite as
good as father and whatever
he does is alright.

Let us stop and think
what kind of a life we are
living. Is it one that will
lead these little ones on so
that in due time they will
become servants of God; or
will it be the kind of a life
that will lead them on to a
life of degradation and in
the end cause them to be
lost? The acts and deeds of
our daily life is what affects
the lives of those who come
in contact with us. Let us
therefore: study to show
ourselves approved unto
God, workmen that needeth
not to be ashamed, rightly
dividing the word of truth.
If we do this we need not
fear for any who follow us
whether it be a child or a
grown up person, they will
not be led in the wrong way.

Let each and every one of
us be very careful what
kind of example we set for
our little ones to follow.

Kokomo, Ind.

Here is the truth in a little creed,

Enough for all the roads we go;

In love is all the law we need,

In Christ is all the God we know.

NEWS ITEMS

CARTHAGE, VA.

We, the members of the Carthage congregation held our council meeting on December 28, 1941, at the home of Bro. and Sister J. M. Dulaney. The main business was the electing of new officers for the next year. Bro. Roscoe Reed was reelected elder; Bro. Nelson Reed, secretary-treasurer; Bro. Paul Reed, Monitor agent; Hayes Reed, Monitor correspondent; Sunday school superintendent Hayes Reed.

All business was disposed of in a Christian manner. We are few in number here at this place, and we desire the prayers of the brotherhood in our behalf.

Hayes Reed, Cor.

R. 4, Box, 268, Roanoke, Va.

ENGLEWOOD, OHIO

We met in regular quarterly council January 3rd, at 1:30 p. m. Bro. Herbert Parker opened by reading Col. 3:1-14, and led in prayer. Our Elder, Bro. Robbins, then took charge. One letter was granted.

The main business of the meeting was the election of officers for 1942. Bro. J. P. Robbins was reelected elder, and Bro. Ben Klepinger Sunday school superintendent.

May we all work and pray for a closer walk with the Lord.

Ivene Diehl, Cor.,

New Lebanon, Ohio.

DALLAS CENTER, IOWA

On December 13, 1941, we held our business meeting with our Elder John M. Hawbaker opening the meeting by reading a portion of scripture and prayer.

The meeting began by the reading of the minutes of the last meeting.

For Overseer and Elder, Bro. John M. Hawbaker was reelected. Other church officials were also elected, including Sunday school officers. For superintendent, Bro. Paul Moss; assistant, Bro. Nathan Royer.

We also decided to set our date for the spring love feast, which was decided on May 23-24, 1942.

We are very glad and thankful for the attendance and attention that we have in our Sunday morning and evening services, this is very encouraging to our two ministering brethren.

Then too, we hold each Thursday evening a season of prayer which we feel is very much needed in these times in which we live.

We ask an interest in the prayers of each one that we may walk closer by the Master's side.

Clarence R. Gehr, Cor.

WENATCHEE, WASH.

The Wenatchee congregation met in quarterly council November 29, 1941. At this meeting a brother, who had left us and united with the Brethren church came back and was received into fellowship with us again.

We chose our church and Sunday school officers for the coming year resulting as follows: D. B. Steele,

reelected presiding elder; church clerk, Monitor agent and correspondent, C. E. Inks; leader of Sunday evening Bible study, Bro. Walter Steele; Sunday school superintendent, Walter Steele.

At this council George Studebaker and wife were called to the deacon's office.

District meeting for the fourth district was held in Wenatchee, Wash., November 26th to 29th, and our communion the evening of the 29th.

C. E. Inks, Cor.

LITITZ, PA.

On November 23rd Elder L. W. Beery of Union, Ohio, came here for a series of meetings which continued for two weeks. These meetings were well attended. Although there was no additions to the church we feel that there was much good seed sown. He preached the word with power and did not shun to declare the whole gospel. We were pleased to have the brethren and sisters of Englewood, Ohio, and from Taneytown, Md., who came and spent a few days with us and hope they can come back again, also those from neighboring congregations. Their presence was much appreciated. We pray that if we never meet in such a meeting again that we may all meet in the eternal world.

Susanna B. Johns,
35 E. Lincoln Ave.

NEWBERG, OREGON

The Newberg church met in

regular council Friday, December 19th, at 1:30 p. m. After a song, Elder J. A. Reed read Psa. 19, and led in prayer. Elder E. L. Withers then took charge.

Church officers for 1942 were, in part, as follows: Elder, E. L. Withers; clerk, Elsie Harlacher; Correspondent and Monitor agent, Mollie Harlacher; Sunday school superintendent, Dan Withers.

It is hoped that the churches in this district will be able to secure an evangelist by spring and we are looking forward to the time when we can share in the fine meetings. Our love feast has been postponed until that time.

May we all strive to remain true and faithful in the trying days ahead. We have a promise, Rev. 2:10, "Be thou faithful unto death, and I will give thee a crown of life." May the Lord bless us all, is our prayer.

Sister Elsie Harlacher.

McCLAVE, COLO.

On October 20th Bro. W. A. Taylor of Oakland, Md., came to our community from Quinter, Kans., and began a series of meetings, continuing two weeks, assisted by our home ministers.

He preached the Word with power, not afraid to declare the whole gospel. His labors here were richly rewarded by seven accessions by baptism, for which we all were made to rejoice greatly.

We pray that our little church here may be much strengthened spiritually and may the Lord bless Bro. Taylor's efforts as he goes from here to other churches.

Our communion was held on Sat-

urday evening, November 1st, there being meetings all day Saturday and Sunday. Our Elder, Bro. O. T. Jamison and wife of Quinter, Kans., with six other members came on Friday evening and stayed until our meetings closed on Sunday evening.

Bro. Jamison also gave us some wonderful thoughts on the kind of a life we are living, and preparing for the future world.

Our meetings closed on Sunday evening and I believe all can say it was good to be here.

Bro. Taylor went from here to Kansas City, Kans., to hold meetings for the members there.

Mrs. John H. Roesch,
McClave, Colo.

IN APPRECIATION

I received a large number of Christmas cards and take this means of expressing my appreciation for the remembrance of so many of my brethren and sisters of me in my sickness. I have been in bed since July and not able to sit up alone. My pain is so great that I can hardly endure it. I beg an interest in the prayers of the righteous. May we keep on praying for one another. Some day the Lord will take us home to be with our loved ones. Thanking you all for your kindness I remain as ever,

Your brother,

John Sponseller,
Sherwood, Ohio.

NOTICE

The time is here for a reprint of the Mailing List. We thank all of you have sent in your renewals

promptly. There are quite a number of delinquent names on the list which will be dropped unless we get your renewal soon. You need the Monitor in these dark days to cheer and help you. If you have not sent in your renewal please do so at once.

—Editor.

OBITUARY

FRANKLIN PIERCE HORMAN

Son of William and Mary Kizer Horman, was born September 8, 1858, at Wayne, Ohio. After an illness of several months, due to infirmities of age, he passed to his reward June 28, 1941, at the age of 82 years, 9 months and 20 days. He was one of eight children. Two brothers survive: Andrew of Wayne, Ohio, and William of Coraopolis, Pa. Henry, Milton, John, Dan and Tillie preceded him in death.

In early life he was married to Lydia Deller, who passed away several years later. To this union were born four children: Montie of Arizona, Oral of Wayne, and Maude and Pearl now deceased.

In 1890 he was married to Martha Hitchcock Miles and four children were born to this union: Sage E. Horman of Toledo and Paul W. of Gibsonburg; Goldie Gunder of Wayne and Appolus, deceased.

Surviving are his widow, 5 children, 22 grandchildren, 8 great grandchildren, two brothers and a host of friends.

Mr. Horman was a devoted student

of the Bible or the Book as he called it. Early in life he became a member of the Church of The Brethren and served as Sunday school teacher a number of years.

Funeral services were in charge of Elder Abraham Miller at Mt. Zion United Brethren church. Burial was in the Mennonite cemetery.

PAUL FAHNESTOCK

Infant son of Bro. and Sister Lloyd M. Fahnestock of Kissell Hill, Pa., was born November 9th, died November 13th at his home. He is survived by his parents and one brother, Roy, at home and his paternal grandparents, Elder and Sister A. G. Fahnestock of Kissell Hill and his maternal grandparents, Elder and Sister B. F. Lebo of Carlisle and his maternal great grandparents, Mr. and Mrs. John A. Buffington, Mehanesburg, Cumberland county.

Brief services from the late home with Bro. Benjamin Reinhold and Bro. James Kegerries and laid to rest in Longanecker cemetery near Lititz, Pa.

SAMUEL BOOKER

Son of Jacob and Rebecca Booker, was born in Darke county, Ohio, March 9th, 1873, and died in his home near Painter Creek, December 14, 1941, at the age of 68 year, 9 months and 5 days.

He was united in marriage to Miss Elizabeth Hill November 25, 1899. To this union was born one daughter. He was an active member of the Dunkard Brethren church

at Englewood. He was unable to attend church as he would have liked to on account of his illness for over 10 years.

He leaves to mourn his departure his wife, Elizabeth, one daughter, Rosa, at home, one grandson, Donald; two brothers, Frank of Indiana, Abe of Michigan; one sister, Hattie Trissel of Brookville, Ohio.

Funeral services in charge of Elder Lawrence Kreider, assisted by Elders J. P. Robbins and L. W. Beery.

Call not back the dear departed,

Anchored safe where storms are o'er;

On the border land we left them,
Soon to meet and part no more.

When we leave this world of changes,

When we leave this world of care,
We shall find our missing loved ones,
In our Father's mansion fair.

MINISTERIAL LIST OF DUNKARD BRETHREN CHURCH

Andrews, Harry E., Empire, Cal., E.

Ahner, Jacob, 2726 Broadway, Ft. Wayne, Ind., E.

Bashore, Jacob, Pioneer, Ohio, M.

Beer, J. H., Denton, Md., E.

Beery, L. W., Union, Ohio, E.

Besse, Henry, R. 1, Uniontown, Ohio, M.

Brown, J. D., Poplar, Mont., E.

Bowman, T. I., Port Republic, Va., E.

Broadwater, Jonas, Barton, Md., M.

Bussear, Z. I., Freesoil, Mich., E.

Butts, Ira, Morencie, Mich., M.

Carpenter, Wm. Blissfield, Mich., M.

Click, D. M., Grand Junction,

- Colo., M.
 Demuth, W. H., Waynesboro, Pa.,
 R. 4, Box 308, E.
 Dickey, Howard, Astoria, Ill., E.
 Ebersole, Will, Greencastle, Pa., M.
 Ebling, David, Bethel, Pa., M.
 Ecker, Donald F. R. 1, Taneytown,
 Md., M.
 Ecker, T. C., Taneytown, Md., E.
 Eckert, Lester, Mechanicsburg,
 Pa., R. 2, M.
 Fahnestock, A. G., Lititz, Pa., E.
 Flohr, L. B., Vienna, Va., E.
 Flory, J. B., Jewell, Ohio, M.
 Frantz, Ralph, 307 2nd St., Peru,
 Ind., M.
 Glick, J. D., Dayton, Va., E.
 Gible, Abraham, Myerstown, Pa.,
 M.
 Gilbert, Frank, Brethren, Mich., E.
 Gunderman, H. H., Edwards-
 burg, Mich., M.
 Harlacher, Galen, Newberg, Ore.,
 E.
 Harp, James, Newberg, Ore., E.
 Harris, Otto, Antioch, W. Va., M.
 Hawbaker, John M., Minburn, Ia.,
 E.
 Helm, Martin, Ashland, Ohio, E.
 Hostetler, D. W., Montpelier, Ohio,
 E.
 Hostetler, Vern, Montpelier, Ohio,
 M.
 Jamison, O. T., Quinter, Kan., E.
 Jarboe, H. I., McClave, Colo., M.
 Kegerreis, Henry, Rummerfield,
 Pa., M.
 Kegerreis, James, Bethel, Pa., R.
 1, M.
 Koonas, Emanuel, Kokomo, Ind.,
 R. 1, E.
 Kesler, B. E., Goshen, Ind., E.
 Koch, D. P., Montpelier, Ohio, E.
 Kreider, Lawrence, Bradford,
 Ohio, E.
 Lind, A. H., Astoria, Ill., E.
 Lorenz, Peter, Amboy, Ind., R. R.,
 E.
 Lebo, Benjamin, Carlisle, Pa., R.
 1, E.
 Leatherman, Minor, Antioch, W.
 Va., E.
 Mallow, Owen, Clearville, Pa., M.
 Mathias, Oscar, Hummelstown,
 Pa., M.
 Mellott, Z. L., Oakland, Md., E.
 Miller, Abraham, Montpelier,
 Ohio, R. 3, E.
 Miller, Clyde J., Bryan, Ohio, E.
 Miller, Joseph A., Wawaka, Ind.,
 M.
 Morphew, Paul, Peru, Ind., M.
 Moss, L. I., Pleasant Hil, Mo., M.
 Mosser, Henry, Oakland, Md., M.
 Myers, Theo., North Canton, Ohio,
 R. 7, E.
 Myers, J. L., Loganville, Pa., E.
 Myers, Jos. H., Glen Rock, Pa., E.
 O'Brien, Chas., Antioch, W. Va., E.
 Parker, Herbert, Osborn, Ohio, R.
 1, M.
 Peters, M. S., Waterford, Cal., E.
 Pratt, E. W., Wenatchee, Wash.,
 405 S. Chelan Ave., E.
 Pease, Walter C., McClave, Colo.,
 M.
 Racer, J. A., Luray, Va., E.
 Reed, R. Q., Roanoke, Va., E.
 Reed, J. A., Newberg, Ore., E.
 Reinhold, Benjamin, Rheems, Pa.,
 M.
 Replogle, George, Goshen, Ind., M.
 Rice, Arthur, Frederick, Md., R.
 3, E.
 Rice, Joshua, Frederick, Md., M.
 Roesch, Marion A., 511 E. 6th St.,
 La Junta, Colo., E.
 Roesch, Melvin, 725 Sandusky,
 Fostoria, Ohio, M.
 Root, Wm., Great Bend, Kan., M.
 Robbins, J. P., Potsdam, Ohio, E.
 Royer, Orville, Dallas Center, Ia.,
 M.
 Shaffer, Dewey, R. 2, Stoystown,
 Pa., M.
 Shank, Ray S., Mechanicsburg,

Pa., 25 Coover, St., E.
 Shumake, L. A., Louisa, Va., M.
 Steele, D. B., Wenatchee, Wash.,
 R. 2, E.
 Steele, J. W., Wenatchee, Wash.,
 532 Methow St., E.
 Steele, D. E., Twisp, Wash., M.
 Smith, J. Harry, Mechanicsburg,
 Pa., R. 5, E.
 Smith, Paul, Mechanicsburg, Pa.,
 R. 5, M.
 Sponseller, John, Sherwood, Ohio,
 E.
 Stayer, O. L., Vienna, Va., E.
 Stump, Clarence, Spring Grove,
 Pa., R. 1, M.
 Surbey, Howard, North Canton,
 Ohio, M.
 Swihart, Roy, Goshen, Ind., M.
 Taylor, Addison, Oakland, Md., E.
 Withers, E. L., Newberg, Ore., E.
 Wyatt, Rufus, Massillon, Ohio, 22
 3rd St., E.

MESSAGES FROM WAR PRISONERS, REFUGEES

Recent messages from war prisoners and refugees testify to the need for the scriptures.

"... Of bread I will say nothing. Also nothing of money. But of Bibles we still have need." So wrote a refugee, formerly a communist, in an internment camp in France.

".... For this reason we should like to make use of your kind offer and to beg you to send to us some Bibles in editions, if pos-

sible, which would be easily packed in the knapsack. Perhaps we shall have again to march day after day." From another refugee in a similar camp.

"We appreciate fully the difficulties you must be meeting these days to obtain copies of the Bibles and Christian literature in English, thus we are grateful for what you have done. The Bibles have been distributed, I might also say before they came into my hands! You will learn from this fact that any further copies will be received with joy." From a British officer's camp in Germany.

"In the difficult moments of life I have always drawn from the reading of the Holy Scriptures the patience and courage necessary to sustain the contest. Today I am a prisoner of war in Italy, and this reading would be a great comfort to me." From a Greek prisoner in Italy.

JOB'S COMFORTERS

How many in the world today are like Job's friends (?) who came to comfort him in his affliction. They

are alright as long as everything runs smoothly, but when affliction, distress or losses come our way they do not seem to know how to sympathize and instead of comforting us they say, "It was your fault" or "you did it yourself."

His friends even called him names as a hypocrite and liar but the word says he was perfect and upright. Were they true friends? We know that a true friend is one who stands by, through adversity as well as prosperity.

But the Lord was on Job's side and accepted him and blessed his latter end more than his beginning. His wrath was kindled against his friends because they had not spoken of Him the thing that was right as Job had.

HUMBLE YOURSELF

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me."

This evidently alludes to the various attitudes and situations in which the

members of the church of Christ are helpers of each other, and in which they become ministers to each other, all of which services they are required to perform in the name of Christ, because they belong to Christ, even as they would do to Christ were He in the place of their brother. Bear ye one another's burdens and so fulfill the law of Christ.

BE PERFECTLY JOINED TOGETHER

All praise to our redeeming Lord,
Who joins us by His grace,
And bids us, each to each restored,
Together seek His face.

He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on.

The kiss of peace to each we give—
A pledge of Christian love;
In love, while here on earth, we'll
live,
In love we'll dwell above.

Love is the golden chain that binds
Believers all in one;
And he's an heir of heaven that
finds
His bosom glow with love.

SENTENCE SERMONS

Character is not what we
were but what we are.

Cast thy burden upon the Lord and He will sustain thee.

Of some calamities we can have no relief but God alone; and what would men do in such a case if it were not for God?

ADULT SUNDAY SCHOOL LESSONS

- Jan. 4—Gen. 1:1-19.
 Jan. 11—Gen. 1:20-31.
 Jan. 18—Gen. 2:1-25.
 Jan. 25—Gen. 3:1-24.
 Feb. 1—Gen. 4:1-26.
 Feb. 8—Gen. 6:1-24.
 Feb. 15—Gen. 7:1-24.
 Feb. 22—Gen. 8:1-22.
 Mar. 1—Gen. 9:1-29.
 Mar. 8—Gen. 11:1-9; 12:1-20.
 Mar. 15—Gen. 13:1-18.
 Mar. 22—Gen. 14:1-24.
 Mar. 29—Gen. 15:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 4—Infancy and Boyhood of Jesus. Luke 2:25-52.
 Jan. 11—John the Baptist and Jesus. Matt. 3:1-17.
 Jan. 18—Jesus Overcomes Temptation. Matt. 4:1-11.
 Jan. 25—Following Jesus at His Call. John 1:35-51.
 Feb. 1—Jesus Teaches Blessed Rewards. Matt. 5:1-12.

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- Feb. 8—Jesus Teaches Prayer. Matt. 6:5-15.
 Feb. 15—Jesus Busy in Capernaum. Mark 1:21-34.
 Feb. 22—The Mighty Power of Jesus. Matt. 8:23-34.
 Mar. 1—Jesus Calls Twelve Helpers. Matt. 10:1-15.
 Mar. 8—Jesus Teaching by the Sea. Matt. 13:1-30.
 Mar. 15—Jesus' Power to Supply Needs. Matt. 14:13-21.
 Mar. 22—Jesus More Than Human. Matt. 17:1-9.
 Mar. 29—Jesus Teaches the Forgiving Spirit. Matt. 18:21-35.

BIBLE MONITOR

Vol. XX

February 15, 1942

No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SACRIFICES REWARDED

The people of our nation and of other nations are being called upon to make great sacrifices in order to assure a successful prosecution of the tragic war that is in progress. Much emphasis is being placed upon the necessity of these sacrifices for the preservatoin of the various nations involved. These sacrifices are not alone in material things. Many are being taken from their homes and loved ones to the scene of conflict, and no doubt ere the terrible conflict is over thousands upon thousands will have been slaughtered upon the battlefields.

In order to make these sacrifices appear worth while many promises are being made as to the great blessings that will be enjoyed after the struggle is

over and people are gladly making these sacrifices without any definite assurance that these promises will ever be fulfilled. It is remarkable what great sacrifices people are willing to make for the welfare of their nation, their homes or their physical lives and how little they are willing to sacrifice for the welfare of their neverdying souls.

This calls our attention to the words of our Christ in reply to an inquiry of one of the disciples. "Then Peter began to say unto him, lo, we have left all, and have followed thee. And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's but he shall receive a hundredfold now in this time, houses,

and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." (Mark 10:28-30.)

The records of history reveal that Christian people down through the ages made great sacrifices in order to maintain their integrity and their identity in the world and witness effectively for their God. Many of them died as martyrs rather than yield to the demands of their persecutors. Through the steadfastness of these righteous ones of old God was able to prove his saving grace and keeping power in a convincing and convicting way upon ungodly men. In view of the records of the generations of the past and of the prophecies of the scriptures pertaining to these last days in which we live it appears certain that Christian people in our day may be called upon to make some great sacrifices if they would be true to the Christ and His gospel. It may be the crucial hours before us as a result of the present war will be a testing time to prove who is on the Lord's side, and clarify the confused religious situation

existing. These approaching tribulations are a challenge to our faith which should be met with much prayer and interceding at the throne of grace that the Lord may supply our every need or victory.

In the foregoing reference Jesus states that any sacrifices we may make for him and his gospel will be rewarded abundantly, even in this life, much more in the world to come, by eternal life. This is a promise that should mean much to us inasmuch as it is certain that the promises made by our Lord can be depended upon. His word is sure and steadfast and he has the power to fulfill all that he desires. King Solomon testifies of this in a message to the Israelites which we have recorded in I Kings 8:56. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." The apostle Paul says this also, "For the promises of God in him are yea, and in him Amen, unto the glory of God by us." (II Cor. 1:20.)

Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.)

It has been the case in the past that in times of war Christian people have suffered much persecution and injustice. We cannot obey the Christ and his gospel and at the same time take up arms and kill our fellow-man for any cause. Rather than do this we should be willing to make any sacrifice even to the giving up of our lives, knowing that we shall be abundantly rewarded by our Lord, both in this life and in the world to come.

Sensing the issues that are confronting us as Christian people let us hear the admonition of Paul. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:13.)

REFUGE AND STRENGTH

Lewis B. Flohr

"God is our refuge and

strength, a very present help in trouble. Therefore will not we fear, though the earth be removed. . . ." (Ps. 46:1-2.)

Today with most of the nations of the world committed to war, we hear many cry out in distress because of the seriousness of the world-wide situation, and the prospects faced by the peoples of the world, particularly by those who have named the name of the Lord Jesus and who profess to be His children. True, none of us can forecast the things through which we may have to go, but what about our faith? Have we accepted the Word? If so, then we have accepted its promises as well as its prophecies. "And ye shall hear of wars and rumors of wars: see that ye be not troubled. . . ." "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." Why then should we marvel if persecution come upon us? Or why should we expect to live our lives without trials and problems such as face us today?

Must I be carried to the skies

On flowery beds of ease,

While others fought to win the prize

And sailed through bloody seas?

BIBLE MONITOR

West Milton, Ohio, February 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

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No, we ought not, should not, be looking for flowery beds of ease. No one of us chose the time we were born into, and live in, the world, for that was all in the providence of God. Now is the Golden Age of all who live now, for life is opportunity, the only opportunity we shall ever have to prepare for eternity. The weapons of our warfare are not carnal, for we are to fight the good fight of faith. Our sword is the Sword of the

Spirit, which is the Word of God. Are we then fully equipped for the campaign that lies ahead? Do we fear, as the slothful man, who said: "There is a lion without (outside), I shall be slain in the street."

How much better even to die for the Lord, fighting the good fight of faith, than to have the greatest triumph otherwise? "I will lift up mine eyes unto the hills, from which cometh my help." Yes, the Lord is my refuge, the place where I may flee for safety; He is likewise the strength of my life, of whom shall I be afraid. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you." (I Pet. 4:12.)

What will we then think of the fiery trial if it should come upon us—will we think it a strange happening to us? Will we forget that the trial of our faith worketh patience, and that we are to let patience have her perfect work? "In patience possess ye your souls." You have a soul, but do you really possess it in the Lord? In I Corinthians 10:13, we see: "There hath no tempta-

tion take you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." So we have an open way to escape, but it is neither of our own planning or making, it is of the Lord. We must have faith, implicit faith, not depending on self, but on God. We read in Hebrews 11 the things accomplished, the things done by faith, before Christ came; now we have the perfected "law of liberty," sent us by the Father God, in and through his Son, the reconciling God, the Lord from heaven, even Jesus the Christ, the guiding God, the Holy Spirit. Truly all things are ours, if we are God's. "I can do all things through God which strengthen me."

Just let thy Father do
 What He will
 Just to know that He is true
 And be still;
 Just to follow hour by hour
 As He leadeth;
 Just to draw the moment's power
 As it needeth;
 Just to trust Him, that is all!
 Then the day will surely be
 Peaceful, whatso'er befall,
 Bright and blessed, calm and free.

Just to trust, and yet to ask
 Guidance still;
 Take the training or the task
 As He will;
 Just to take the less or gain
 As He sends it,
 Just to take the joy or pain
 As He lends it.
 He who formed thee for His praise
 Will not miss the gracious aim;
 So today and all the days
 Shall be moulded for the same.

Just to leave in His dear hand
 Little things;
 All we cannot understand,
 All the tings;
 Just to let Him take the care
 Sorely pressing,
 Finding all we let Him bear
 Changed to blessings;
 This is all! and yet the way
 Marked by Him who loved thee
 best
 Secret of a happy day,
 Secret of His promised rest.
 Vienna, Virginia.

TEACHING THE DOCTRINE

T. C. Ecker

This article is to show the importance of doctrinal teaching, while treating the subject we are fully aware of the fact that there are those who are opposed to much doctrinal teaching in the pulpit, saying that people do not want preaching or teaching of this type, in a measure it is true, then

again it is not true. No one objects to intelligent preaching along doctrinal lines, it is the class of preaching that cannot be made interesting and instructive that is discounted. Then to carry the point a little further it may be truthfully said that the congregation which thinks it needs no teaching along fundamental lines, is the very one that needs it most, in fact this cry against doctrinal preaching upon the part of a congregation is a pretty good indication of weakness in the pew or pulpit. Our observation leads us to say that there is no sentiment against intelligent doctrinal teaching upon the part of those well rooted and grounded in the truth.

When Paul told Timothy to give attendance or heed to doctrine that he intended that the suggestion should be passed on down to all generations. Giving attention to the New Testament doctrine, and the method of teaching this doctrine is the real purpose of this article. As for preaching doctrine this is one of the very things that every preacher should do. Paul preached and

wrote, he was a persistent doctrinal preacher. His writings abound in doctrinal points. Peter was a doctrinal preacher, notice his remarks to the converts on the day of Pentecost. In part he said: "Repent and be baptized every one of you." Whoever heard a professional evangelist give expression to such extent of doctrine.

No man can preach the all things without giving attention to doctrine. Preaching the New Testament doctrine is a duty that every minister owes to his church as well as to the unconverted.

To neglect it is to neglect plain duty. A man may say that he does not understand the doctrinal phase well enough to teach it, some may excuse themselves for this reason, yet the Apostle give the remedy to Timothy.

(II Timothy 2:15) "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." James 1:5 tells how to get wisdom, if any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

The great trouble is that men are looking at the theologians for wisdom, this wisdom descendeth not from above, but is earthly, sensual, devilish. (James 3:15-17.)

(V. 16.) "For where envying and strife is, there is confusion and every evil work."

(V. 17.) "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Paul with his learning he received of man was persecuting the church, while he was on his way to Damascus with letters of authority, the Lord struck him down with blindness, then he asked the Lord what he would have him do. Then he was willing to do what the Lord told him to do, to lay aside man's wisdom and do the Lord's work. (Acts 9:1-9.)

Paul tells after he was converted where he got his wisdom. (Gal. 1:8-12), "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be ac-

cursed.

(V. 9.) "As we said before, so may I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

(V. 10) "For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ."

(V. 11) "But I certify you, brethren, that the gospel which was preached of me is not after man.

V. 12.) "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Doctrine on baptism should be preached in the church, for many are baptized and do not know what for. Many are like those that Acts 19 speaks about, when asked whether they had received the Holy Ghost said they had not so much as heard whether there be any Holy Ghost. When they heard this they were willing to be baptized in the name of the Lord Jesus. The scriptures teach us we should be able to give an answer of the hope that is within us.

Taneytown, Md.

ATTENTION

At the 1935 conference J. L. Myers, T. C. Ecker, and L. I. Moss, were appointed to form an answer to the query in regard to the corn and hog program and the NRA and report back to that same conference.

In the 1935 minutes the answer by annual meeting is the report of the above named committee adopted by conference.

The minutes read as follows:

While we believe we should be law abiding citizens and in no way work against the laws or rulers of our country only wherein they may ask us to violate gospel principles. Now since the gospel tells us we are not of this world in John 18:36, and also II John 2:15-16.

Then we believe we should be a separate people and not mix in the affairs of the world. We as a church do not beleive in taking part in political affairs, neither to take up arms.

Since there are warnings in the gospel showing there are trying times coming in the last days, we believe the NRA, the wheat allotment,

the corn and hog control, the sugar beet control, the cotton control movements and any other government control movements which are now existing or may hereafter be set on foot may be dangerous and may lead us to the place spoken of in Revelation 13:17 wherein we can neither buy nor sell.

Therefore to be safe, members of the Dunkard Brethren church who are bound by any such contracts, should not enter another when the present one expires, and all other members refrain from such unless they are sure that no gospel principle is thereby violated.

This is all that should have been on the minutes. It was not left to this committee for a later report.

Committee:

J. L. Myers

T. C. Ecker

L. I. Moss.

THREE DIVINE APPOINTMENTS

Wm. Root

In Three Parts—Part Two

The second appointment is recorded in the book of Acts 17:30-31, "And in the

times of this ignorance God winked at; but now commandeth all men everywhere to repent. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

After that all men meet the first apointment "death," then they must also meet the second appointment, "judgment."

The time of this appointment will be at the judgment seat of Christ, all must meet it and no escape.

While it is true that the saints have sent their sins on to judgment, yet it is also true that saints, as well as sinners must meet Christ at the judgment seat.

Paul has said, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10.)

Our life here in the world then determines our reward, at the time we meet our second appoint-

ment, at the time of judgment.

Let us thank God that that judgment will be just, at that tribunal in the courts of heaven, all will be fairness, we will receive reward, according to our work, whether it be good or bad.

This is not always true in the courts of this world, all is not fairness there, not every time, there is sometimes quibbling, lawyers are bought off, etc., but at the judgment seat of Christ, that court will be just and right.

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:32.)

Such will be the proceedings when all men meet the second apointment, Paul gives it, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." (Rom. 2:16.) "So then every one of us shall give account of himself to God." (Rom. 14:12.)

We wish to impress the thought that this appointment, like the first, must be kept, and God's judgment will be just, no one can

hide anything from his all seeing eye, it will point back to this world, to earth, and men "will receive the things done in the body, whether good or bad."

God's all-seeing eye can see us now, while here in this world, he knows our attitude toward "truth."

Reader, you and I must meet the love of Jesus, at the judgment seat.

Sinner friend, if you are reading these lines, he died for you, can you not see him on the cross?

In spite of the fact, that many know and realize that they must keep this appointment and meet him, at the judgment seat, yet they can sit in their pews during invitation to accept him, without conviction, while others, under deep conviction, will not yield to his call.

At this second appointment the Holy Spirit, the third person of the Holy Trinity will be there, and he will point you out.

He too, is here in the world, it is his still small voice that is pointing out perhaps at this moment, that you are guilty.

You must meet him, I must meet him, (the Spirit) at this judgment.

How are those that are lost going to do it? How can you do it now, just hang your head and refuse his pleading in your soul?

To you that never have had your sins cancelled by his blood, that will be a fearful judgment. There are two types of judgment, or two conditions, a fearful judgment and a fearless judgment. "Some men's sins go on to judgment, while others follow after."

Are we sending ours on? If so, to us it will be a fearless judgment. But at death's door, if we are living in sin, every sin will meet us face to face at the time appointed.

No sinner can look upon Christ in his glory. At the transfiguration, Peter, James and John, when they heard the voice of God, which said, "This is my beloved Son, in whom I am well pleased; hear ye him." "Fell on their face, and were sore afraid, a cloud overshadowed them." (Matt. 17:5-6.)

If we are not ready to meet the Lord at this second appointment it will be fearful judgment, on the other hand if we are ready it will be a fearless judgment.

There is no fear in the heart of the saved, we are not talking about natural fear or fright, but our fear of God, our sins are covered, by the blood of Jesus.

To one and all, readers of the Monitor, God is doing his best to make inroads into your soul, you must meet this appointment.

"And as it is appointed unto man once to die, but after this the judgment."

Great Bend, Kans.

WHY SHOULD I GIVE?

O. L. Strayer

These are days which try the souls of men and women. Rumors of troubles and trials are flying thick and fast. This country is being over-run, that land is attacked without warning or reason, or without holding to the agreements which nations have agreed to abide by in the event of wars and contentions. Men are taken from their homes and required to serve the country in various capacities. Home life, community life, and our habitual movements are taken from their regular places in our lives and we

become regulated by the will of others rather than by our own volition as has been our custom.

Our minds are, perforce, brought to think of that time, twenty-four years ago, when these same problems confronted us, and it was necessary for the people of the historic peace churches to take their stand against war and learning the art thereof. It will perhaps be valuable for us to look into the things which made the situation difficult.

The government had a proposition on its hands. Thousands of men were coming into the camps to be turned into efficient troops. Discipline was the watchword, these were military camps, established for that purpose, and the officers were charged with the responsibility of bringing about the desired result in the least possible time. Small wonder then that there should have been antagonism towards the men who came into the camps refusing to take part in the military preparations for which the camp was established. The fact that the government had made temporary arrangements for

these men pending their final placement mitigated this antagonism but little. This antagonism was not shared by the officials in high positions. The higher the official with whom these men had to do, the greater consideration they received. It was from the petty individual that the worst treatment was received. By far the worst thing the men in the objector's camps had to endure was the dreadful uncertainty. Because non-combatant duty was not immediately defined, there was constant effort on the part of the military camp officers to find some way to put the men to work at tasks acceptable to them. Some yielded, many did not although the strain was heavy at times. Certainly there were stories coming to them daily of the treatment received in other camps by the men there. Just as certainly many of the stories were either greatly expanded before they went from camp to camp, or in passing from lip to lip details were added without intent to misrepresent but out of sympathy for the brethren in other places, concern added to facts, and the net result was perhaps

not wholly true, though the men themselves would not tell a falsehood. Enough of the antagonism brought fruit, however, which translated into print might not make pleasant reading.

Another thing which made the lot of the real objector somewhat harder, was the fact that some of the men who came to the camps seemed not to be living consistent Christian lives. One would suppose that the brother who desired to make his stand against war would make some effort to live the other principles of Christ in order to show that their lives were not one-sided. There was a danger that some might be hiding behind membership in a peace organization in order to avoid danger, and it was surprising how many of the men took to filthy habits after a period of waiting to see what would happen, and when things seemed peaceful, fears were allayed and certain of the group acted with reckless abandon. While the officers and men were quick to single out those who forgot themselves or proved weak, it was inevitable that the whole group should suffer

in the eyes of the outside world.

How blessed we are that that situation has changed at this time. Through the experiences of those in authority as well as those whose privilege it was to bear the heat and burden of the day, definite arrangements have been made before hand that these brethren may be definitely separated from the camp and army life. Special places and special work have been provided for those who object to learning the art of war, and at the same time some constructive work may be accomplished, that we may prove to those about us that we do not object to work, only that we do object to learning the art of war and participating in things military.

These are civilian service camps in every sense of the word. This is beneficial not only to the men who are involved, but also to the churches at home, and the individuals who make up those churches. The insincere will be eliminated before they get to the objectors' camp. The great majority of the problems which plagued us in the days

which some of us would like to forget will not rear their ugly heads. The men are to be under leaders chosen from among their own group, or at least of their own choosing. Their lives, other than the time spent in actual working at productive projects, may be spent in developing soul, body, and mind. There will be no one to attempt to force this or that type of work upon the men which might compromise their peace position. A far seeing group of men made suggestions which were accepted by those in authority, and were translated into law by Congress. It is absolutely impossible for those who did not have the actual experience in the camps during the last war to understand or appreciate what a blessing from Almighty God is this plan which has been evolved. The uncertainty has been abolished, we know what is before us.,

We have been given a type of work that we can do, and those who are now engaged in this work are receiving the praise of their overseers for the way in which they are doing it. The men who might have hid behind the

church to avoid hardship will probably have been eliminated at the start if they have not lived consistent Christian lives. It is a blessed opportunity for the men in the civilian camps and for us at home to prove the stuff that is in us.

The thing which has seemed unjust to some of us is the fact that this program for the present at least, must be at the expense of the churches involved. At first thought this may seem to be a just complaint, and yet, if this be necessary for the strict separation of the civilian work camps from the things against which we protest, it is a pitifully cheap price to pay for such security. Once again may it be said that if the brethren and sisters at home could realize the difference between the present plant and that which prevailed in the first World war, they would spend much time on their knees thanking the Heavenly Father for His goodness. From the standpoint of one of the few in the Dukard Brethren church who went through the period above referred to, it is very difficult to understand the attitude of those few who are opposing this

plan. There can be no argument in the statement that we must keep ourselves separate from the world.

We have been a law-abiding people from our inception. We have paid taxes both direct and hidden for the carrying out of the business of the government. None of us can be so foolish as to say that we did not know that a portion of those taxes have been going for the the upkeep of the fighting forces of the country, and yet we have not scrupled to pay, nay, we have taught from our pulpits that the Christian will pay his taxes faithfully. Again, this plan and this recommendation of our own Civilian Service committee was accepted with a surprising degree of unanimity at Special Conference called to consider this problem. It then became a part of the decisions of the General Conference, and therefore just as binding as any other of the requirements of the church. It is very difficult to square the refusal of the so-called Prince of the church to subscribe to this plan, or at least to accept it since it has the approval of the conference, when he has solemnly

promised to abide by and teach the decisions of conference and to uphold them. If each one who does not like the way conference has decided should have the right to disregard that particular portion of her decisions, we should soon have bedlam in the church. Antagonism to certain of the decisions of the conference which we hold dear would not be tolerated for an instant, no more should open rebellion to this which has been accepted as the considered opinion of the Special Conference, speaking for the church.

We cannot hope by any stretch of the imagination to go on through this period of national emergency and lead our accustomed normal lives without regard to what is going on around us. Jesus Christ, when He was here, spent a very great amount of His time in active Christian work. Our budget over the past ten years will show how much real activity we have engaged in for the cause and Kingdom. We have been satisfied to sit in the chair of do-nothing and while we have been doing this, calls for help and service have been going un-

heeded. We have not yet learned that giving is a part of our service to the Master. To the church today there are coming calls which we dare not disregard. It is our bounden responsibility, (this work which the church has undertaken,) to support its members who have been called to the Civilian camps, must be upheld with every member's sympathy and moral and financial backing. It will be an everlasting shame to the church if, after having put her shoulder to the wheel she gives up the task and falls down on the job. We are definitely committed to this task. The needs of the committee are being met at present but only a few of our Brethren have been assigned to camps. If the age limit is lowered, which now seems probable, we shall have a great increase in our needs for this work. To the great majority of our members this is just an added call for service. It is to the few who are antagonistic to this work or are being misled by that antagonism that this plea is made. It is my duty, your duty, the duty of everyone, to see that this plan shall not fail, that there shall be an

abundance of meat in the Lord's house to take care of the work which the church, in solemn assembly, has approved. Study this problem, prayerfully, carefully, and it is believed that the arguments above cannot be refuted successfully. Give to this work at the regular stated periods. It is surprising what regular gifts, although small, will accomplish. If each one takes his or her part of the responsibility it need not be burdensome to any, only if some refuse to see the duty that is laid upon all will unreasonable burdens be laid upon anyone. Do your part—give to this work, individually and separately if you cannot give collectively. It is your duty to the church and to the men who are so nobly holding up the torch for the historic peace churches. May God lead us aright.

Vienna, Va.

**REPENT YE, AND
BELIEVE THE GOSPEL**

J. D. Brown

I believe if there ever was a time more necessary than another to repent it is now.

There is more sin in the world today to repent of than any time since the advent of Christ into the world.

Paul tells us that evil men and seducers shall wax worse and worse, deceiving and being deceived. (II Tim. 3:13.)

We see men deceiving and being deceived on every hand, nations deceiving nations, etc. We are in the darkest age today the world has ever experienced. If there ever was a time when men and women need to pray it is now. We are commanded to pray for all men. The world needs our prayers, the church needs our prayers, we need to pray for ourselves and our children, and we are commanded to pray for those in authority, that we may live a quiet and peaceable life.

The prayers of the righteous man availeth much, may the prayers of the righteous ascend the hill of the Lord to such an extent that peace on earth and good will to men may again be restored.

These days in which we live are only fulfillment of prophecy, these times point forward to the second com-

ing of Christ.

The disciples on a certain occasion asked their Master to give them a sign of His second coming, and of the end of the world. The first sign he gave was the false prophets that should come and deceive many, even the very elect if possible.

We surely are living in that age, false prophets on every hand, and they have deceived many. Then he spoke of nations rising up against nations and kingdom against kingdom. I do not believe there is a single person but who will acknowledge we are in that age. If you and I will take our Bibles and search from the beginning of Genesis to the end of Revelations we will find every change that this old world has passed through has been prophesied. The prophets prophesied every change up till Christ, since that time Christ and the apostles have prophesied the changes up till now. Those things prove to us the scripture is true, yet with all this evidence we still have the sin of unbelief. That's why the world is in the condition it is.

Prior to the flood the world was filled with unbe-

lief, and again that is what brought Jesus into the world. The sin of unbelief is hastening the second coming of Christ. Jesus said at one time, speaking to his disciples, "Ye are the salt of the earth and if the salt have lost its savor wherewith shall it be salted." We understand by this scripture, the people of God are the preserving power of the world, when this old world gets so corrupt that the preserving power of the world is not sufficient to save it, then the second coming of Christ will take place.

Christ said there shall be great tribulations, the greatest the world has ever seen or ever will see. (Matt. 24:21.) During this time the false prophets will get in their work, they will show great signs and wonders, to deceive the whole world, if possible. Paul calls them deceitful workers transforming themselves into the apostles of Christ, for Satan himself is transformed into an angel of light. (II Cor. 11:13.)

And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give

her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken. (Matt. 24:29.) I truly believe this darkness will cover the entire world, similar to the darkness that covered the world at the crucifixion of Christ.

The stars shall fall. We have seen stars fall, but never saw the stars fall as they will at the end of the world.

And the powers of the heavens shall be shaken. We have had gigantic earthquakes that have shaken the earth for many miles, but I do not believe we have ever had one that has shaken the heavens.

Jesus says, "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:30.)

Paul in speaking of the second coming of Christ says, "He shall come in flaming fire, taking vengeance on those that know not God, and obey not the gospel of our Lord Jesus Christ." (II Thes. 1:8.)

"But of that day and hour

knoweth no man, no not the angels of heaven." (Matt. 24:36.) "Therefore be ye also ready; for in such an hour as ye think not the son of man cometh. (Matt. 24:44.)

Are we ready to meet Him in peace when He comes? If not, a preparation must be made. Paul with others tells us how the preparation must be made. Paul says, "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12:1.) Paul says lay aside every weight, every thing that will hinder in the race, lay aside everything that is carnal, because the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. (Rom. 8:7.)

Lay aside the lusts of the flesh, and the pride of life, those are weights that bear down heavily; and the sin which doth so easily beset us. I believe Paul has reference to this sin of unbelief, when we lay aside every weight, and the sin of unbelief, then we are ready to

run the race with patience which is set before us, looking unto Jesus as the author and the finisher of our faith. Looking unto Jesus to direct our footsteps. I believe when we have complied with those conditions we are ready to meet God in peace.

Poplar, Mont.

THE CHURCH IN MY HOME

Elmer Wickel

Would it not be wonderful if we could see like the Lord? You know the Lord can see all that is within us. I wonder how we would feel sometimes, if we as fellow travelers, could at times see into each other's hearts and minds and see what we really think of each other.

We talk about the simple life, we talk about our plain church, will some of you older brethren and sisters let your minds go back fifty or sixty years and compare the church then and how it is now. I am reminded what Haggai says in the second chapter, "Who is left among you that saw this house in her first glory, and how do you see it now, is it

not in your eyes in comparison of it, as nothing? Is it time for you, to dwell in your ceiled house, and this house lie waste? Now therefore, thus saith the Lord of Hosts, consider your ways, ye have sown much, and bring in little ye eat, but ye have not enough, ye drink but ye are not filled with drink. He clothed you, but there is none warm, and he that earneth wages, earneth wagse to put it into a bag with holes. Thus saith the Lord of hosts, consider your ways. And I will be glorified, saith the Lord, ye looked for much, and lo it come to little. Why saith the Lord of hosts, because of mine house that is waste, and ye run every man unto his own house.

Then answers Haggai and said so is this people, and so this nation before me saith the Lord, and so is every work of their hands, and that which they offer there is unclean, and now I pray you consider from this day and upward from before a stone was laid upon a stone in the temple of the Lord. Since those days were, when one came to an heap of twenty measures, there were but ten, when one

came to the press for to draw out fifty vessels out of the press there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands. Yet ye turned not to me."

Our names may be in the church book, we may travel along with the church, we may make ourselves look like Christians, but have we the love of Christ in our hearts. This is one of the greatest gifts that is bestowed upon mankind, to know that the Holy Ghost has full possession of our lives. Unless we present our bodies a living sacrifice holy acceptable unto God, the Holy Ghost cannot have its indwelling in our house, this body of ours. It makes no difference how much we give to the church body, as long as these worldly lusts are in our hearts and we think more of these worldly possessions than we do of the church of Jesus Christ, just that long we are crowding Jesus out.

I am wondering why so many ways of dress, and especially the sisters. I take notice, that some of the so-called plain people are becoming the laughing stock

of the world. Trying to make plain dresses out of fancy, flowery goods. Can it be done?

In conclusion let me say, can you see the good old church in my house.

R. 1, Bernville, Pa.

HOW TO BE FREE

Paul W. Koones

"Why stand ye here all the day idle?" (Matt. 20:6.)

"Study to be quiet, and to do your own business, and to work with your own hands." These words are from the Bible, and the advice is meant for all.

There are some people who are noisy and bustling, all the time running around, troubling themselves about what does not concern them, and not minding their own business. This will do them no good; and it is both foolish and wrong.

Every man has work to do for himself which no one else can do for him, and which ought to keep him busy, and for which he must give an account to God. At the judgment day you will not be asked about your neighbor's business, but whether your own work was well done.

None have a right to lead an idle, useless life. Even the rich ought to find enough to do to keep them busy. Everyone who is able ought to earn his own living and there is no excuse for idleness if a man has health and strength.

Let me give you some more verses from the Bible which it would be well for you to keep in mind:

"He becometh poor who dealeth with a slack hand; but of the diligent maketh rich. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough."

The idle and lazy, who lounge about the streets or fields instead of working, must suffer for it in the end. If a man wants corn and wheat for bread, he must plant and sow, or he cannot have them.

Then again, we find in the Bible these words: "This we command you: if any would not work, neither should he eat." He is a very mean man who will beg for bread and clothes rather than work for them, and no one can feel any respect for him. It is much wiser to be industrious and earn enough

for your own support; and then, you will not only be more comfortable and more respectable, but you will be doing what will please the Lord.

It is bad to be lazy
To lounge by the way;
We all should be busy
And work while 'tis day.

Hard labor is good
For the hands and the feet;
If a man will not work,
Then he ought not to eat.
Kokomo, Ind.

NEWS ITEMS

PLEVNA, IND.

On December 13th, we met in regular quarterly council at 10 a. m. Opening song, No. 451. Bro. Kcones read Col. 3:1-17 and commented on same. Elder Peter Lorenz then took charge of the business meeting.

Officers for the coming year were elected. Elder Peter Lorenz was elected elder for another year.

There were also several other items of business taken care of.

Bro. A. B. Rice of Frederick, Md., has consented to be with us in a revival meeting sometime this fall.

We ask an interest in the prayers of all God's people.

Iona Lantz.

SHREWSBURY, PA.

The Shrewsbury congregation of

the Dunkard Brethren church held a series of meetings beginning July 27, 1941, with Bro. Addison Taylor evangelist. Bro. Taylor gave us sixteen spirit-filled sermons, which I am sure strengthened the church spiritually; as well as adding one young member, who was made willing to come out from the world and receive Christian baptism. We felt other were counting the cost, as some time later two other young men called for baptism, which was administered.

August 12th and 13th District meeting was held here, which was another season of refreshing for our church.

November 2nd we held our love feast, beginning at 9 o'clock for Sunday school, folowed by preaching. Dinner was served in the basement, then after dinner preaching. The following brethren were present: Elders A. G. Fahnestock, Oscar Mathias, T. C. Ecker, Ray Shank, B. F. Lebo, L. B. Flohr and Ord Strayer; Ministers, Benj. Rhinehold, Abraham Gible, James Keggeries, David Ebling, Paul Smith, Donald Ecker.

In the evening 126 surrounded the Lord's tables for communion, with Bro. David Ebling of the Bethel congregation officiating.

On our October council meeting Elders L. B. Flohr of Vienna, Va., and A. G. Fahnestock of Lititz were with us and ordained J. H. Myers into the eldership, after taking the voice of the church.

On December 29th we held our quarterly council. Meeting was called to order by our Elder J. L. Myers, who read a scripture lesson, gave some admonitions and led in prayer. He then took charge and

church and Sunday school officers for both the Shrewsburg church and York mission were elected.

We trust that every member who has the church at heart will pray for the Shrewsbury congregation that we may be true and faithful to our Lord.

C. M. Stump, Cor.

OBITUARY

JOSEPH CLEPPER

Husband of Sister Ellen Clepper, Mechanicsburg, Pa., R. F. D., died November 19, 1941, at his late home after a week's illness, aged 80 years, 10 months and 2 days.

Just a week before he passed away they celebrated their 58 wedding anniversary.

In addition to his companion he is survived by one son, Joseph H., a daughter, Mrs. Wm. Wolf, four grandsons, 2 grand daughters and 3 great grand sons. He was a member of the Presbyterian church for some time.

Funeral services from his late home, by Elder B. F. Lebo, text Psa. 39:7. "Lord what wait I for?" Relatives were pall-bearers. Burial in Longsdorf cemetery.

SUNDAY SICKNESS

There's a certain kind of sickness

That some folks are subject to,

And it only comes on Sunday

(May it never come to you)

It will come on in the morning,

Only last a little spell,

When the time for church is over
Somehow ev'ryone is well.

Then again, in early evening
When the service hour draws
near

Comes this strange disposition
All of which is very queer!

It's a funny, puzzling sickness
That comes on the Sabbath day,
And the ones who suffer from it,
Never have a lot to say,
They complain about a headache
Or the stomach isn't right
Or they have a drowsy feeling—
Sleep so poorly through the night,
But they will not call a doctor
Or take any kind of pill,
And there's nothing in the drug
store
Recommended for this ill.

Now, these people should be pitied
Whether they feel sick or not
When, to any place of worship,
They are disinclined to go
For, unless this Sunday Sickness
In this present life is cured,
Heaven will be one long headache
Evermore to be endured,
For there's always church in Glory,
Worship, praise and joyful song,
Not an hour or two on Sunday
But while ages roll along.

So, if one would be admitted
To the Heavenly atmosphere
It is best that he begins to
Like the church while he is here.
Now the way is very simple
And is certain, we declare;
He who takes the Lord's salvation
Soon will love the house of prayer,
Then, there is no Sunday Sickness
But this rule is ever true;
If the health is good on weekdays
It is good on Sunday, too!
Selected by A. G. Fahnstock.

TRUE MEASURE OF WEALTH

"He was so generous," they said
Yet had no earthly store—
The clothes upon his back, a mere
Small paying job . . . no more.

How then could folks who knew him
Say he was a generous soul
What could he give who too had lack
Of riches, as a whole

The riches of a helping hand
The coins of love . . . and gold
Of kindly words. The wealth within
His heart, no bank could hold.

His jewels, words of wisdom rare
And prayers for friend and foe;
He left a trail of treasure as
He passed through life, and so . . .

Though he is gone, his name un-
known

To those of fame and might,
His life will count for good . . .
For what he had, he used aright!
—Evelyn Gerbering Smith.

INWARD BEAUTIFIERS

A dear old Quarker lady
was asked what she used to
make her complexion so
lovely, and her whole being
so bright and attractive, and
she answered: "I use for
the lips, truth; for the voice,
prayer; for the eyes, pity;
for the hands, charity; for
the figure, uprightness; and
for the heart, love."

Don't worry about any-
thing, but pray about every-
thing, and the peace of God

will dwell in the heart of man. That peace comes through the Holy Spirit. What a wonderfully rich heritage we have through the Holy Spirit, what a pity we live on such low levels when all the richness of God's love is at our command.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 4—Gen. 1:1-19.
 Jan. 11—Gen. 1:20-31.
 Jan. 18—Gen. 2:1-25.
 Jan. 25—Gen. 3:1-24.
 Feb. 1—Gen. 4:1-26.
 Feb. 8—Gen. 6:1-24.
 Feb. 15—Gen. 7:1-24.
 Feb. 22—Gen. 8:1-22.
 Mar. 1—Gen. 9:1-29.
 Mar. 8—Gen. 11:1-9; 12:1-20.
 Mar. 15—Gen. 13:1-18.
 Mar. 22—Gen. 14:1-24.
 Mar. 29—Gen. 15:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 4—Infancy and Boyhood of Jesus. Luke 2:25-52.
 Jan. 11—John the Baptist and Jesus. Matt. 3:1-17.
 Jan. 18—Jesus Overcomes Temptation. Matt. 4:1-11.
 Jan. 25—Following Jesus at His Call. John 1:35-51.
 Feb. 1—Jesus Teaches Blessed Rewards. Matt. 5:1-12.

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 Mar. 1—Jesus Calls Twelve Helpers. Matt. 10:1-15.
 Mar. 8—Jesus Teaching by the Sea. Matt. 13:1-30.
 Mar. 15—Jesus' Power to Supply Needs. Matt. 14:13-21.
 Mar. 22—Jesus More Than Human. Matt. 17:1-9.
 Mar. 29—Jesus Teaches the Forgiving Spirit. Matt. 18:21-35.

BIBLE MONITOR

Vol. XX

March 1, 1942

No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DISTRESS OF NATIONS

The great events transpiring in the time in which we are living cause us deep concern. Affairs in our own nation and in the world at large are so complicated and confusing that most of us are more or less bewildered. This is true of matters of both church and state. We cannot but wonder what may be the cause of all this turmoil, strife and distress. Surely this is a time of "Distress of nations, with perplexity," as foretold in the scriptures. It is only by turning to the inspired scriptures that we can get light and understanding to solve these confusing and bewildering problems and issues arising.

World events of late years call the attention of Bible readers to the prophecies of Daniel and the testimonies

of John the revelator pertaining to the closing up of this dispensation and the return of our Lord to earth. There is something strange, unusual, and ominous about the rise and reign of the various rulers or dictators who have come into control of the nations of the earth, and who are now waging this terrible war. Evidently there are forces at work unseen at present, which will be revealed in time, which it would be well for us to recognize, in weighing these matters and deciding the issues that come upon us as a result of these world conditions.

The two great powers at work back of these world affairs are, the God of the universe, and Satan the antagonist and adversary who is determined to thwart the purposes of God. We need to recognize this fact and

view present conditions in the light of what has been prophesied by men inspired of God, pertaining to the time of the end. One thing we can rest assured of, the things that have been prophesied which are recorded in the scriptures are certain to come to pass. Judging from the conduct of the world rulers and the ungodly, unrestrained impulses by which they are acting, it appears reasonable to conclude that these world conditions might be steps leading up to the reign of the Antichrist—that man of sin which is to be revealed in the earth: “Who opposeth and exhalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (II Thes. 2:4.)

God has ordained the “powers that be”—the world rulers and civil authorities under them, to preserve order and punish evil doers, and in so doing they are exercising their authority to the glory of God. Under such rulers the people of God can “lead a quiet and peaceable life in all godliness and honesty.” In order to thwart the purposes

of God the satanic adversary evidently works with rulers and civil authorities to engender strife, disorder, war and turmoil, and also to harass and oppress righteous, godfearing people. In the ages of the past God tolerated the transgressions of wicked rulers and used their godlessness and rebellion against him as a means to demonstrate his power and supremacy over them and declare his name throughout the earth. “For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.” (Rom. 9:17; Ex. 9:16.)

If we view present developments in the world in the light of the scriptures, Christian people can the more readily resign themselves to the situations that are arising and see the position we should take in the issues that we meet.

Our God is still ruling in the heavens and it may be that he is raising these defiant and rebellious rulers that he might shew his power in them, and that His name might be declared

throughout all the earth.

Christian people have a vital role to play in these dark hours in the history of the world. We are "in" a world of sin and degradation but not "of" it; we are "in" a world of immorality, vulgarity, vice and corruption but not "of" it; we are "in" a world of rebellion and defiance of the living God but not "of" it; we are "in" a world of hatred, violence, war and bloodshed but not "of" it. The issue before us is to maintain our integrity and witness for our God in a world of this kind. At the present time the right of Christian people to worship and serve God according to his word is being challenged by the world rulers. When it comes to an issue like this "we ought to obey God rather than men." "Thou shalt worship the Lord thy God, and him only shalt thou serve."

THE RELIGIOUS RITE OF FEET WASHING

B. E. Kesler

Part I

The washing of feet to cleanse from defilement is

perhaps as old as the race, and is optional with the individual. Eliezer washed his own feet at the house of Laban. (Gen. 24:32.) Joseph's brethren washed their feet when they came into Egypt. (Gen. 43:2.) Three men washed their feet at Abraham's tent. (Gen. 18:4.) Two angels washed their feet in Lot's house, (Gen. 19:2). These acts of courtesy and cleanliness had no religious significance.

Feet washing as a religious rite was one of Moses' rituals given to Aaron and his sons. (Ex. 30:18-21.) This ordinance was established by command and enforced by the penalty of death if disobeyed. It was not for defilement nor was it an act of courtesy, but a command of God without giving its significance or purpose.

God knew why, and his command was all they needed to know. In this case, as above, they washed their own feet; and no instance is recorded that they ever disobeyed.

This religious rite under the law has no relation to feet washing under the gospel except as a type, but

BIBLE MONITOR

West Milton, Ohio, March 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

may appropriately be so considered. Its antitype is found in the 13th chapter of St. John. Read it.

In the last night of his natural life on earth our Lord and his disciples assembled in an "upper room" in Jerusalem. Some think the room belonged to St. Mark. Anyhow, it was furnished and suited for the occasion; a "guest chamber," perhaps, a place for public gatherings. At any rate, secluded from public

gaze, it was admirably adapted to the sacred purpose for which it was now, as never before, to be used.

After having reclined around a table whereon were spread the simple elements of the Lord's Supper, the last meal he would eat with them in this world, "having loved his own, he loved them unto the end." But before partaking of the meal, suddenly, and perhaps to their surprise, "he riseth from supper, took a towel, girded himself, poured water into a bason, and began to wash the disciples feet." What does this mean? What is he doing? "Lord, dost thou wash my feet?" "What I do, thou knowest not now, (Peter) but thou shalt know hereafter. "Well, but Lord, I can't bear the idea of you washing my feet! Thou shalt never wash my feet!" (All right, Peter, I tell you now) "if I wash thee not, thou hast no part with me." "No part with you! My, I could not stand that!" "Lord wash me, not only my feet, but my hands and my head also, all over if need be." "No, Peter, he that is washed needs only to have his feet washed, but is every

whit clean."

Peter had now learned two things: first, in this instance he needed only have his feet washed, second, if he did not submit, his part with his Lord would be Lost. Peter couldn't allow that.

Now, friends, let us reason a little. Has such penalty ever been attached to the washing of feet as a social custom or for cleansing from filth? No. Would Jesus enjoin such penalty now for refusing such acts of sanitation and courtesy? No. Then was he enjoining the feet washing Moses commanded to Aaron and his sons? No one believes that. Well, then, was he rebuking the apostles for neglect of such act of cleanliness? No, else he condemned himself. Didn't wash his own feet. Was he giving a command to his people to do what ordinary sinners do without a command?" Shame on us, if that be true. Any ordinary sinners wash their own feet for cleanliness, and even wash the feet of the sick for comfort. Must Jesus give his people a command to do such acts of cleanliness and comfort? If so, God pity us.

Well, anyhow, the

apostles were not sick, nor their feet more dirty than the Master's. He didn't wash his own feet. Poor example if that was what he meant to teach. Such unwarranted theories to excuse from duty will not stand at the judgment.

Now, let's apply a little common sense to this thing. Let's read John 13:1-17, and then take into consideration the time, the occasion, the individuals and the command. If this had been a command for everybody, Jesus would have taught it publicly, don't you think? If he meant it to be for sanitation, cleanliness, or comfort he would not have attached a penalty to it. Do you think so? If it were meant to remove dirt from the apostles' feet he would have set a poor example, leaving his own dirty. Don't you think so?

This was his last night on earth, and only a few short hours left to be with his closest friends. Do you think he would spend this precious time teaching non-essentials?

Now let us look at the matter from the standpoint of a command. Of all the different kinds of feet wash-

ing mentioned in the Bible, this differs from any, or all others.

Some were for sanitation, courtesy, or comfort, without command or penalty for disobeying. This, for spiritual cleansing, enforced by command and penalty for refusing to obey. Judas' feet were as clean as the others' but he didn't get the spiritual cleansing the others did, for Jesus said, "Ye are clean but not all," for he knew who should betray him, therefore said he, ye are not all clean. Only God's children are cleansed in this rite of feet washing. (V. 10-11.)

Moses commanded Aaron and his sons to "wash their own feet, that they die not." (Ex. 30:18-21.) But Jesus commanded to wash "one another's feet." This command was based on their own confession, "Ye call me Master and Lord and ye say well, for so I am." Therefore, as your Master, I have authority to command, as Lord, I have authority to expect, even to enforce obedience. "If I then, your Lord and Master have washed your feet ye also ought to wash one another's feet, for I have given you an example

that ye should do as I have done to you." (V. 15-15.) No "ought" and "should" are not in the imperative mode. Moses said Aaron and his sons "shall wash," in the inductive mode, and if they didn't they died. Eight of the ten commandments are given in the indicative mode. God is not confined to "modes" in giving commands. Do you think so?

For failing to do what he "ought" one fellow was "cast into outer darkness" (Matt. 25:30.) He didn't plead "imperative mode," just had to take the consequences. "Men ought to love their wives." The "mode" will not excuse us. (Eph. 5:28.)

"Beloved, if God so loved us, we ought also to love one another." (I Jno. 4:11.) We cannot plead "mode," in this instance. Let us play safe and do what Jesus says we ought in John 13:14. What do you say?

Jesus further said, "I have egiven you an example that ye should do as I have done to you." (V. 15.)

Webster says, "Should is everywhere used in the same connection and in the same sense as shall." Then he says "shall in the second and

third person ordinarily expresses a command, a threat, or a promise."

"Ought" and "should" both, in Jno. 13:14-15, are in the second person, and express a command.

Webster also says, "ought and should" both imply duty or obligation but ought is the stronger." If "ought" is stronger than "should," as seen above, then "should," for the obligation here commanded, certainly must be pretty strong, don't you think so?

Harvey's English grammar says "the obligation expressed by should is not dependent upon the will of the doer, but upon that of another." So then the obligation to wash feet as Jesus taught is not optional with us; it is our duty to obey.

Now listen, don't let any one fool you by saying "they wore sandals and their feet were soiled by traveling from Bethany to Jerusalem that evening." Jerusalem is in about the same latitude as northern Gulf of Mexico. It was Easter time when this event took place. Do you wear sandals at Easter? They didn't. John said he was not worthy to stoop down and unloose Jesus'

"shoe" latchet, (Mark 1:17.) John said he wore shoes and John knew.

That isn't all, the passover was kept at Easter, and they wore shoes at the passover. Moses said, "Thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste, it is the Lord's passover." (Ex. 12:11.)

John and Moses both said they wore shoes, and they knew. Don't you think so? Then don't let any one fool you into believing they wore sandals at the passover. That's Satan's trick to keep you from obeying Jesus. This was passover time.

In speaking of the feet washing, the supper, the communion as he instituted them that night, Jesus said, "If ye know these things, happy are ye if ye do them." (V. 17.) You'll experience this happiness when you wash feet as Jesus commanded. We've tried it and we know.

We don't see how one can be happy when he won't do what Jesus said he ought to do and should do. Do you? "Well, I'd like to do it, but my church doesn't." Well, now, my friend, if no church

did, that might excuse you, but our church does. If your church doesn't do it do you think you can hide behind your church at judgment? Or would you rather follow your church than to follow Jesus? Jesus says you ought, and should; if your church says you "ought not, and should not," you better obey Jesus. Don't you think so? "Well, but they tell me Jesus was only teaching a lesson of humility." Is that so? Well, then, Jesus could, and did teach and exemplify humility by washing feet. Do you know of any better way to teach and exemplify humility now? No? Well, don't you think Jesus wants us to be humble still? Yes? Well, then, is there any better way than the way Jesus did it? Any other as good?

DISCIPLINE

Paul Reed

After much weeping, prayer and fasting God put into the heart of His servant Nehemiah to go and rebuild the wall of Jerusalem. This may have been no easy task

for Nehemiah; but he felt that God was with him, and that no power on earth could hinder the work, so the work continued until it was completed.

Nehemiah doesn't forget the promise he made Artaxerxes the king, that he would return to him. But during his absence from Jerusalem sin entered into it. Undoubtedly this grieved him at his heart to think they would disobey God's law, nevertheless he doesn't compromise nor cooperate with them in their sins.

The words of Nehemiah are as follows: "And it grieved me sore; therefore I cast forth all the household stuff of Labian out of the chamber. Then I commanded, and they cleansed the chamber: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense." (Neh. 13: 8-9.)

The man of God, Nehemiah, seemed to recognize the grave danger in compromising or cooperating with them in their sin, and he chooses to please God rather than man by using discipline. The scripture we have quoted and the re-

mainder of the same chapter surely ought to open human understanding to the extent that to allow sin which is evident to remain in the church without using discipline not only is dangerous to the one who commits the sin, but to all they who know about it. To more firmly verify this statement, we ask the reader to go to Joshua 7.

The children of Israel fled before the men of Ai because they had sin in the camp. When Achan saw among the spoils a goodly Babylonish garment, and two hundred sheckels of silver, and a wedge of gold, etc, he took them. This kindled the anger of the Lord against the children of Israel and the Lord said unto Joshua, "Neither will I be with you any more, except ye destroy the accursed from among you.

"Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

Does not the Lord demand the use of discipline, and makes it so binding by telling Joshua except ye destroy the accursed from among you I (meaning the Lord) will not be with you any more? Joshua doesn't hesitate to use discipline so the commandments of God may be carried out. Achan and all that he had, even his sons and daughters, perished in the Valley of Achor.

We may wonder why Achan's sons and daughters perished with him. The reason may be that of concealing sin for him. Therefore we ought to use much precaution not to be partakers of other people's sins, neither bid them God's speed.

When Jesus went up to Jerusalem "and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting," He does not cooperate nor compromise with them in this work; but He used discipline in the strongest terms possible.

"And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and oxen; and poured out the changers' money, and over-

threw the tables; and said unto them that sold doves, take these things hence; make not my Father's house an house of merchandise." (St. John 2:15-16.)

Mr. Webster defines discipline as follows: Correction, regulation, training or to improve by corrective and penal methods; chastise, etc.

When a child becomes disobedient and will not hear to the admonishing of its parents, then we are compelled to use the rod. It is not used because we hate the child, but because we love it. More than this God has enjoined this duty upon us. Prov. 13:24 says, "He that spareth his rod hateth his son: but he that loveth him chastineth him betimes."

We quote again from Prov. 29:15, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

The same applies to the church when discipline is not used (it matters not who it is, layman or an official, rich or poor) to correct the violation of God's law; it doesn't only bring disgrace and reproach upon the transgressor; but the church

also. We firmly believe God has enjoined upon the church the use of discipline, and there is only two things to do, obey or disobey.

God deliver us from the latter.

Carthage, Va.

THREE DIVINE APPOINTMENTS

Wm. Root

In Three Parts—Part Three

We come now to God's appointment, which we will call the third appointment, in our subject.

We want to emphasize the fact, in this article, that upon how we meet this third appointment depends the result or final outcome, as to how we will meet the other two.

We can all be saved if we will or we can reject and be lost.

Friend you can choose for yourself, it is conditional, with you, you are your free moral agent.

Some people have the wrong idea of the death of Jesus Christ. His death never saved anyone it only makes them saveable. While it is true that had he not

died for all, shedding his blood as an atonement, none could have been saved but according to God's divine plan of salvation that death could not save, unless men would accept it and have that blood applied, it is conditional, upon our excepting his atoning blood. His blood was shed for your salvation and mine, we could not have been saved without it, but it does not save us, unless we accept it, unless we apply it by having faith, in him. Every one, who will can be saved, can be justified, by that blood.

God provided holiness for all, we can be fearless in conscience bold in judgments. O we do not mean brassiness, not that kind of boldness, but free in judgment, fearless in judgment. What is our third appointment?

Paul speaks of an appointment, with afflictions, is that it? No, that is not the one we wish to consider. The apostle says, "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." (I Thes. 3:3.)

The account of our third

appointment of salvation. How will you keep it? "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

How we meet this appointment depends how we shall meet the other two. If we have obtained this salvation, we will be fearless in the appointment of judgment. If we have not obtained it, "How shall we escape, if we neglect so great salvation." (Heb. 2:3.) If we have obtained this salvation, as we brought to your attention, in part one, death will have no sting for us. "Death" is swallowed up in victory. "O death, where is thy sting? O grave, where is thy victory?"

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us (through salvation the third appointment) the victory thru our Lord Jesus Christ.

Paul says, "See that ye refuse not him that speaketh. For if they escape not who refuse him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12:25.)

If we have obtained this salvation we will be fearless in judgment. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (I Jno. 4:18.) Obedience casteth out fear.

If we have perfect love in our heart, we will say, so be it, come Lord Jesus.

Not long ago, as your unworthy servant was preaching from this subject, "Three Divine Appointments," we noticed tears flowing from those in the audience. Why was it?

Was it because they were afraid to meet God's two appointments? Or was it because they, having met the third appointment, looking at the lives of some of their loved ones, perhaps their own children, who had not met the appointment of salvation and who are in danger of meeting death and judgment unprepared? We believe this was the cause of those tears that

was shed, this subject is enough to bring each and every one of us to most solemn meditation. O, where is my wandering boy tonight? Or it may be a daughter, who is lost in sin,

who needs to meet this third appointment.

This third appointment God, according to his divine plan can not make you keep, but how you keep it, determines your meeting of the other two, inescapable.

Every man decideth the way he shall go, God hath so ordained it, according to his divine plan he cannot change it. Every one who reaches the age of accountability must choose the way they meet this appointment. Sinner do you know, death is on your track?

In this life we may love one another, but at death we cannot take our loved one with us, we must go through that dark valley without them.

But must we cross that dark Jordan alone? No, thank God, not alone, if we have kept this appointment.

Jesus Christ will take your hand and lead you through the dark valley, where all will be light for he is light.

A dying soldier, as this life went out of him, when his pal asked him what he saw, murmured, I see nothing but darkness, just darkness, such will be the fate of all who fail to keep

this appointment.

David said, "Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me." (Psa. 23:4.)

In conclusion, "If a man die shall he live again?" Answer, yes. There is a readiness for death, Paul describes it. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. (II Cor. 5:6-10.)

In this we have readiness for life or death and we are ready to die. "And as it is appointed unto man once to die, but after this the judgment."—The End.

Great Bend, Kans.

FOOD FOR THOUGHT

(A paragraph from the "The Church of Christ in

Two Stages," written by I. J. Rosenberger in the year 1919.)

"The church has not only sought to restrain her members in their attire, but also in the wearing of their hair and beards. Reasons for one are just as logical as the other. I have it pretty clear from memory that Bro. D. P. Saylor, one of our stalwart brethren, served on one of our last committees on this question. A number of the churches ruled on this question in their early disciplines. There are frequent references made to the hair and beard in Israel's day. God punished the Moabites by making their heads bald and clipping their beards. The brethren kindly accepted of the church's ruling on this question until it seemed that Old Deliah invaded the camp of the saints; and how she has riddled some of our brethren's hair and beards. Deliah totally blasted Israel's future hopes in Sampson; so has she blasted the future hopes of the church on this question. It is remarkable how Bible history does repeat itself." Sel., Sister O. T. Jamison.

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OBITUARY

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PERMILLA BATDORF GALLEY

The youngest of eleven children of Daniel and Ellen Batdorf, was born May 1, 1867, in Berks county, Pa., and passed to her eternal home November 18, 1941, aged 74 years, 6 months and 17 days. Death came while confined to the Sidle Memorial hospital, Mechanicsburg, Pa., in which borough she resided during the last ten years.

She was united in marriage to John L. Kline of Berks county, Pa., August 2, 1886. To this union were born these ten children, all of whom are living: Daniel L., of Elkhart, Ind.; John R., of Rochester, Ind.; Arabell Price of Harrisburg, Pa.; Reuben of Harrisburg, Pa.; Roy of Silver Lake, Ind.; Pearl Burch of Muncie, Ind.; Charley of Ft. Wayne, Ind.; Delma of Wabash, Ind.; Mary Brookhastof, Detroit, Mich., and Herbert of Bluffton, Ind.

At the age of seventeen she accepted her Master's call and united with the Church of The Brethren, through the preaching of Elder Abraham Pfoutze of Frystown, Pa. Her aim was always to live the true simple, practical life.

She was faithful in standing by her first husband in the ministry and evangelistic work until this union was severed by death. She was again united in marriage, December 24, 1932, to Jacob W. Galley, a deacon in the Dunkard Brethren church of Mechanicsburg, at which time she united with the church of

his choice. They lived happily together almost three years until the death angel called him home.

She leaves to mourn her departure ten children, 13 grandchildren, four great grandchildren, two brothers, three sisters, and a host of friends. She was a loving wife and mother, and was loved by all who knew her. She manifested an active interest in the church and lived faithful to her Master, in the church of her choice until the Lord called her home.

Funeral services were held from the Myers funeral home, Mechanicsburg, Pa., Elder Ray S. Shank officiating, assisted by Elder A. G. Fahnestock. Interment was made at Cedar Chapel, North of Ft. Wayne, Ind., the resting place of her first husband.

Ray S. Shank,
Mechanicsburg, Pa.

SOLOMON L. FOUTS

Solomon L. Fouts died in his home in Cerro Gordo, Ill., January 12, 1942. He was born in Macon county, Ill., May 11, 1865. On June 12, 1904 he was united in marriage with Mary Price Argentina and they have made their home at Cerro Gordo, where Bro. Fouts worked at the trade of paper hanging and painting.

After an illness of considerable length he passed away at the age of 76 years, 8 months and one day.

He is survived by his wife, two sons, Galen and Cecil, and one daughter, Pansy, all of Cerro Gordo.

He was a member of the Dunkard Brethren church and although isolated from others of like faith he

was very much concerned for the welfare of the church and the salvation of souls.

Funeral services were conducted in the Hobson funeral home with burial in the Cerro Gordo cemetery.

NEWS ITEMS

MECHANICSBURG, PA.

Regular quarterly council of the Dunkard Brethren church met at 7:40 o'clock with Elder Harry Smith moderating. Song "Tis So Sweet To Trust Jesus," was sung, the 19th Psalm was read and prayer by Bro. Paul Smith. Minutes of regular fall council of September 25, 1941 were read.

As this council was the time for the election of Sunday school officers, teachers and assistants for the ensuing year Bro. David Vogel-song was chosen as superintendent and Bro. Harry Junkins was chosen as assistant superintendent. Bro. Charles Harnish was elected as secretary and Bro. Robert Vogel-song as assistant.

Council approved official board's decision to retain the chorister, Sister Lena Shank, and assistants, Sister Mary Nailor and Bro. Edward Stump.

Next in order was the election of teachers and assistants.

Song, "Wonderful Word of Life," followed by Prayer by Elder Harry Smith, reading and approval of minutes.

Harry L. Junkins, Cor.

FIVE MINUTES AFTER I DIE

Loved ones will weep over my silent
face,

Dear ones will clasp me in sad em-
brace,

Shadow and darkness will fill the
place

Five minutes after I die.

Faces that sorrow I will not see,
Voices that murmur will not reach
me;

But where, Oh where will my spirit
be

Five minutes after I die?

Here I have rested and roved and
ranged,

Here I have cherished and grown
estranged;

There and then it will all be changed
Five minutes after I die.

Naught to repair the good I lack,
Fixed to the goal of my chosen track
No room to repent, no turning back
Five minutes after I die.

Now I can stifle convictions stirred,
Now I can silence the voice oft
heard,

Then the fulfillment of God's sure
word

Five minutes after I die.

Mated for aye with my chosen
throng,

Long in eternity, Oh so long!

Then woe is me if my soul be wrong
Five minutes after I die.

Thanks be to Jesus for pardon free;
He paid my debt on Mt. Calvery's
tree;

Paradise gate will enfold even me
Five minutes after I die.

Oh marvelous grace that has
rescued me!
Oh joyous moment when Jesus I
see!
Oh happy day when with him I will
be
Five minutes after I die!

THE PRECIOUS BIBLE

There is a precious thing you know,
So wonderful and good;
It is the precious Bible,
And it's in the neighborhood.

It's such a precious Bible,
I love with all my heart;
It's always very good to read,
And we shall never part.

I love my precious Bible,
I'll never from it part;
For always I would love to keep,
It stored up in my heart.
Composed by Naomi Beery.

THE SCOURGING OF JESUS

There is nothing more shameful than the crucifixion of Jesus. The brigands of Jerusalem had done their work. It was mid afternoon and Jesus was dying. Persons being crucified often lingered for more than one day, crying, begging, but Christ had been exhausted by maltreatment. Pillowless, poorly fed, flogged, His bare back was inflamed with the scourges. Now for

hours the weight of His body hung on delicate tendons, Dizzy, swooning, feverish, a world of agony is compressed in the two words, "I thirst!" If there is any pity in the earth or heaven, let it be demonstrated in behalf of this royal sufferer.

The wealthy women of Jerusalem used to have a fund of money with which they provided wine for those who died in crucifixion, a powerful opiate to deaden the pain; but Christ would not take it. He wanted to die sober, and so He refused the wine. But afterward they go to a cup of vinegar and soak a sponge and put it on a stick and then press it against the lips of Christ. Yes, stinging acids for a dying Christ. The fact that Christ Himself took the vinegar makes Him able to sympathize with those whose cup is filled with sharp acids of this life. Yet I am pained at the thought that there are people who will refuse this divine sympathy, and will try to fight their battles, drink their vinegar, carry their burdens and their life, instead of having a triumphal march from victory to victory. I wish I could gather all the

woes of men and women, the heartaches, the disappointments, and take them to a sympathizing Jesus.

There are many who will turn away from this offered mercy and divine sympathy notwithstanding that Christ, for all who would accept His grace suffered the scourging for the guilty, the discouraged, and the discomforted of the race. May God break the infatuations and lead all into the strong hope, the good cheer and the glorious sunshine of this triumphant Gospel.

—Selected.

REMEMBER

Thornton Mellott

In the second epistle of Peter we read, "Beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments, of us the Lord and Saviour." Jude also tells us to remember. He says, "Beloved, remember ye the words which were spoken before the apostles

of our Lord Jesus Christ."

Paul or any of the apostles never said these were their words, but the words of our Lord and Savior, Jesus Christ. I remember, no doubt many of us remember, of hearing of various churches in years gone by, how they once did, how they wore the prayer veil, and had the Lord's supper and many other things. I remember how some of the older brethren labored to keep the church pure and clean. But where are they today?

I was asked recently why we made the change we did? This is what brought this word "remember" to my mind. I told him I remember when I was a boy how the older people used to do and they seemed so happy.

We take God's word, if any one offend us in any way, we are supposed to go and tell them; if we cannot get the wrongs made right we tell it to the church, and if they will not hear the church, does the Bible say let him be? No! But let him be as a heathen, and have no fellowship with him. It may only be a finger ring or bracelet, maybe going to dances or theater going, or

any thing that may be contrary to God's word.

We are told the lust of the flesh, the lust of the eye and the pride of life is not of the Father but of the world, so it isn't safe to let anything in the church that is of the world for we are told the world passeth away and the lust thereof; these are some of the things that brought the change. We cannot walk to close to God.

No doubt you remember how the Lord saved the people out of the land of Egypt and afterwards destroyed them that believed not. James says we should earnestly contend for the faith that was once delivered to the saints; if we possess that faith of the saints as James says, we will not be tossed to and fro with every wind of doctrine.

In the beginning of this article, as I told how the old brethren labored to keep the church pure and clean, Paul told the Corinthian brethren, after his departure grievous wolves would get in, not sparing the flock.

St. John in writing to the church at Ephesus says, I have somewhat against thee, because thou has left thy first love. Is it no so breth-

ren that we have lost our first love one for another?

He also tells us to remember therefor from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly and remove (or take away) thy candlestick out of its place. Who would want to be in a church when Christ removes his power that it cannot save?

God tells us his spirit will not always strive with man. I will give you an account of one who remembered when it was too late—I will not relate it all—it was the parable of the rich man, how he lifted up his eyes in hell and saw Abraham afar off, and Lazarus in his bosom, he said to father Abraham, send Lazarus that he might dip the tip of his finger in water and cool my tongue, if you cannot help me, Father, send him back home, I remember I have five brethren back there, I don't want them to come to such a place. Abraham told him they have Moses and the prophets, if they will not hear them they will not hear though one rose from the dead. Abraham also told him, son remember you, in your life time had plenty

and to spare, now he is comforted and you are tormented.

I would like for us to think, are we living up to the words of the apostles of our Lord and Saviour Jesus Christ? Paul tells the Corinthians to remember him in all things. He tells them to put away from yourselves that wicked person; he tells us to come out from those that live in error, and have no fellowship with the unfruitful works of darkness. Also to withdraw thyself from every brother that walketh disorderly.

Let us strive by the help of God to keep ourselves pure and clean and the church spotless, is my prayer.

Needmore, Pa.

AN APPEAL

Reader, will you be ready "When the Lord Jesus shall reveal from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:7-8.) Fathers and mothers, if you love your girls you will dress de-

cently, and see that they are also dressed modestly. Why are your little girls kidnapped and killed? Because you furnished your little girls as baits for the lust of man to feast upon. Whose fault is it? Not the child's for she knows no better. Poor girls. God will hold parents responsible for their children, in not teaching them the word of God.

God made man the head of the woman, and of his house, and He commanded wives to be in subjection to their husbands. He will hold them responsible if they disobey His word. (Eph. 5: 22-23; Col. 3:18-20.)

Mother, how do you know that your boy may not meet the same fate of wicked men who have shamefully treated and killed innocent girls because you furnished the occasion for their beastly lust. It is difficult for a young man to keep a pure mind in view of the things he sees at every street corner. Shame on mothers who do not look one moment ahead when a new style comes, for the devil is the author of most fashions today. They are invented to destroy innocent men and women. The beast nature

is stirred in man by the "undressed styles" until they are moved to lust and crime.

When God created Adam and Eve He meant for people to keep clothed for coming ages. "As it was in the days of Noah, so shall also the coming of the son of man be: for as in the days before the flood they were eating and drinking, marrying and giving in marriage until the flood come and took them all away, so shall the coming of the Son of man be." (Matt. 24:37-39.) The judgment of God will fall on mothers for the souls of innocent boys and girls they have ruined by their immodest dress. It is not only the women of the world, but many in the churches who are still following the world, and not living up to God's word. "He that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17.) If we love the world and the things that are in the world the love of God is not in us. The friendship of the world is enmity against God. (Jas. 4:4; I John 2:15.) If we do not come out from the world and live according to the word we are enemies of God.

For the sake of boys and

girls going to perdition let us awake to a sense of our responsibility to God. Thousands of boys and girls are being destroyed in body and soul. What a record for a Christian nation! We should awake to righteousness and sin not. May God wake us up, and help us blow the trumpet in Zion before it is too late.

STEADY ME AMONG EVIL COMPANIONS

P. R. Hayward

A Young Person's Prayer

Lord of all hearts, wilt thou hold me steady when compelled to mingle among those whose ideals are lower than my own.

Save me from a false sense of being superior to these companions of mine.

Grant me a sympathetic understanding of the forces that have made them what they are.

Let me move among them with patience, and a reasonable humility, and good will.

But—grant that my own ideals shine with a clearer light and be set more firmly in my soul in the face of such a test.

Enable me to see with a new clearness the long roads of consequences that follow both right and wrong.

Show me the reasons for righteousness.

Grant me the joys that come with clean living.

Give me the long look that sees beyond a present pleasure to a larger good.

Thus, hold thou me steady among evil companions. In the name of the Great and Unseen Companion. Amen.

—Selected.

“NOT GOING YOUR WAY”

“You’re just out of date,” said young Pastor Bates to one of our faithful old preachers who had carried for years, in travail and tears, the gospel to poor, sinful creatures.

“You still preach on Hades, and shock cultured ladies with your barbarous doctrine of Blood. You’re so far behind you will never catch up—you’re a flat tire stuck in the mud.”

For some little while a wee bit of a smile enlightened the old preacher’s face; being made the butt of ridicule’s cut did not ruffle his sweetness and grace. Then

he turned to young Bates, so saue and sedate—“ ‘Catch up’ did my ears hear you say? Why, I couldn’t succeed if I doubled my speed—my friend, I’m not going your way!”

American Christian Review.

MY GETHSEMANE

To feel one’s self abandoned by man. To feel one’s self an outcast from love. To be unvalued, unpraised, neglected, scorned. To see the heavens black overhead. To hear no echo of my prayer. To be alone in eternity. That is to enter Gethsemane. This is the triumph of faith, not to be alone in Gethsemane. To say, Christ also has been here; therefore, though I cannot see Him, He is here with me.

SENTENCE SERMONS

The advantages of affliction are many and great, serving as medicine to the soul; we should give thanks and rejoice in all the crosses and vexations with which we meet, remembering that all things work together for good to them that love the Lord.

Nobody knows whither the paths he elects may lead him, but we may be sure that when we are true to our highest impulses and convictions, we are on the road to undreamed blessing.

Accept the challenge of a reverse as a valuable experience, benefit by the lesson, and go forward to greater victories in a quiet and modest way. Let your deeds praise you, not your lips.

If you are blue, don't resolve not to think about your troubles. Your mind will probably dwell on them all the more. Look on the bright side—if there's no bright side, try polishing up the dark side.

Whosoever thou art that worshipest in the church, enter it not without the spirit of reverence, and leave it not without a prayer to God for thyself, for those who minister, and for all who worship there.

In all things show thyself a pattern of good works: in doctrine show uncorruptness, gravity, sincerity, and sound speech.

THE WORLD SPEAKS TO THE CHURCH

To crowds that throng the city street,
Or jostle in the marts of trade;
To carefree youth whose joyous feet
Dance through the world that
Thou hast made;
To masters in the realm of thought
And toilers bent beneath the rod;
To lonely hearts by men forgot,
Be thou to all—the House of God!

When men cry out, confused in mind,
For Truth's clear, guiding beam of light;
When blinded teachers lead the blind,
Or rob the seeing eyes of sight;
When knowledge walks with faltering stride,
The path which Faith so grandly trod;
When reasons fails, and doubts abide,
Be thou to all—the Voice of God.

Above the strife of race and creed,
And hate which scorns the common good.
Above the narrowing lust of greed
Which laughs at dreams of brotherhood;
Above a nation's trust in war
Which thrusts its youth beneath the sod;
Above the glamorous lies that mar—
Be thou to all—the Peace of God!
—Hamilton Lichliter.

OLD RYE MAKES A SPEECH

I was made to be eaten
And not to be drank;
To be ground in a mill
Not soaked in a tank.

I came as a blessing
 When run through a mill;
 As a blight and a curse
 When run through a still.

Make me up into loaves
 And your children are fed;
 But if made into drink
 I'll starve them instead.

In bread I am servant
 The eater shall rule
 In drink I am master
 The drinker a fool.

Remember my warning,
 My strength I will employ;
 If eaten I will strengthen,
 If drank I will destroy.
 Selected by J. J. Eyer.

ARE YOU A BUILDER..

I watched them tearing a building
 down,
 A gang of men in a busy town.
 With a ho-heave-ho and a lusty yell
 They swung a beam, and the side
 wall fell.

I asked the foreman, "are these men
 skilled,
 As the men you'd hire if you had
 to build?"

He gave a laugh and said, "No in-
 deed!"

"Just common labor is all I need.
 I can easily wreck in a day or two
 What builders have taken a year
 to do."

And I thought to myself as I went
 my way,

Which of these roles have I tried
 to play—

Am I a builder who works with care,
 Measuring life by the rule and
 square?

Am I shaping my deeds to a well

made plan,
 Patiently doing the best I can?
 Or am I a wrecker, who walks the
 town,
 Content with the labor of tearing
 down.

Selected by Josie Kintner.
 Kokomo, Ind.

ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD—Rom. 8:28

Just how this statement can be true,
 Perhaps has always puzzled you;
 You've wondered how that "all
 things" could,

Work out for your eternal good;
 How trouble, sorrow and unrest,
 Could work together for the best;
 How this could be, you did not know
 And yet, you felt it must be so.

Now "all things" mean, both good
 and bad,

Yea, things that really make you
 sad;

It means your sickness and your
 health,

Your poverty as well as wealth;
 Of trouble you will have your share,
 While in this world of toil and care;
 But rest assured you have a friend,
 Who knows your life from start to
 end.

Should God permit dark clouds
 some day,

To cast a gloom across your way,
 Just take it as your Father's will;
 You're in His care, He loves you
 still;

Be not alarmed, nor be cast down,
 'Tis through these trials you win a
 crown;

All earthly sorrow soon shall cease,
 While joys eternal shall increase.

There's much we do not understand,
But "all things" are within His
hand;

Remember God's mysterious plan,
Cannot be solved by mortal man;
But when we reach the land of rest,
We then shall see that He knew
best;

The things we had not understood,
We'll realize were for our good.

Selected by Mary Light,
Minburn, Iowa.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 4—Gen. 1:1-19.
Jan. 11—Gen. 1:20-31.
Jan. 18—Gen. 2:1-25.
Jan. 25—Gen. 3:1-24.
Feb. 1—Gen. 4:1-26.
Feb. 8—Gen. 6:1-24.
Feb. 15—Gen. 7:1-24.
Feb. 22—Gen. 8:1-22.
Mar. 1—Gen. 9:1-29.
Mar. 8—Gen. 11:1-9; 12:1-20.
Mar. 15—Gen. 13:1-18.
Mar. 22—Gen. 14:1-24.
Mar. 29—Gen. 15:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 4—Infancy and Boyhood of
Jesus. Luke 2:25-52.
Jan. 11—John the Baptist and Jesus.
Matt. 3:1-17.
Jan. 18—Jesus Overcomes Tempta-
tion. Matt. 4:1-11.
Jan. 25—Following Jesus at His
Call. John 1:35-51.
Feb. 1—Jesus Teaches Blessed Re-
wards. Matt. 5:1-12.

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- Feb. 8—Jesus Teaches Prayer.
Matt. 6:5-15.
Feb. 15—Jesus Busy in Capernaum.
Mark 1:21-34.
Feb. 22—The Mighty Power of Jesus.
Matt. 8:23-34.
Mar. 1—Jesus Calls Twelve Helpers.
Matt. 10:1-15.
Mar. 8—Jesus Teaching by the Sea.
Matt. 13:1-30.
Mar. 15—Jesus' Power to Supply
Needs. Matt. 14:13-21.
Mar. 22—Jesus More Than Human.
Matt. 17:1-9.
Mar. 29—Jesus Teaches the For-
giving Spirit. Matt. 18:
21-35.

BIBLE MONITOR

Vol. XX

March 15, 1942

No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ARE WE IN THE WAR?

Shortly after the entrance of our nation into the present war the President of the United States made the following statement: "Every single man, woman, and child is a partner in the most stupendous undertaking in our American history." A far as we know, no president of this nation ever made any such statement as this in time of war. Naturally we are concerned about this commitment. Is it true that Christian people are "Partners" in this bloodshed and destruction? We think in the light of facts in the case this declaration needs clarification.

Other prominent people in high positions are making some very misleading statements, an example of which follows: "We are all in the war—Christians and non-

christians, pacifists and nonpacifists. We may deplore the fact, we may resent the necessity, we may cry out in anguish of soul against it, but we cannot escape it. The Christian pacifist is in the fight with all the rest of us. He has no alternative. He accepts the war as his war and fights for victory. There are no exceptions. The Quakers fight, the Mennonites and Brethren fight, the members of the Fellowship of Reconciliation fight, the pacifist preachers fight—despite their vows never to support war again. These all fight by virtue of their implication in the indivisible solidarity of their national community, whose total resources, including the pacifist himself and his job and all his civilian duties and activities, are integrated in one vast military

machine. The pacifist cannot get out of this fighting machine, try as he may."

This passage was taken from an editorial in a prominent religious paper. We do not know who the writer of this editorial was but we certainly do vigorously deny some of the assertions that he makes. Being among those who are spoken of as "Christian pacifists" we deny the assertion that this is "our war." We have been crying out and protesting for years against the practices and steps that have led up to this war, hence we can justly claim that it is not our war nor are we a party to the evils thereof.

It is true that we as Christian people do deplore war, we contend that it is wrong, and cry out in anguish of soul against it. We have scriptural authority for the position that we take in this matter. It is also true to a large extent, that we cannot escape the consequences of this war. We do contend however that we can maintain our integrity and witness for Christ in spite of the war and be a greater blessing to our nation and the world

thereby, than by being partakers of the evils of the war.

Lack of space prevents a detailed discussion of the foregoing statements but a little scriptural light on the matter should be sufficient to clarify the minds of any who might be confused by these cunningly devised declarations.

To what extent are Christian people in the war? It is implied in the foregoing statements the churches—Christian people are partners in this carnage of war and bloodshed. Since when, and by whom, has the mission of the church been changed? Is it within the province of the civil authorities or any one else to commit the church of Jesus Christ to a mission of carnal warfare, crime and destruction? We think not. By the authority of the words of Christ we repudiate any such commitment.

To briefly present our view of this matter let us turn to the words of the Christ in John 17:14-16. "I have given them thy word; and the world hath hated them because they are not of the world, even as I am not of the world. I pray not

that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, even as I am not of the world." Jesus was "in" the world but he was not "of" the world—he was not a contributor to, nor a partaker of, the evil practices and systems of the world. His true followers then and now, were and are, the same type of individuals. The words of Christ here are clear that it is possible to live in a world of darkness and sin of every description and yet not be a partaker of these evils. Christian people have demonstrated this fact through obedience to the gospel of Christ in a way that cannot be refuted.

We view this matter of our relation to the war in the same light. We are "in" the war but not "of" it. We are not voluntarily nor purposefully contributors to, nor partakers of, this vast war machine nor the evils connected therewith. It is true that in this intricate, complex and closely united national life Christian people are a part of the society that exists, but we are only voluntary contributors to those things that

are for the good of this society, the good of our nation, and the welfare of mankind in general. There is still a line of separation between good and evil, between right and wrong, between sin and righteousness, between the church and the world. It is this distinction that some people fail to recognize.

In this complex national life in which we live there are some things that are beyond our control and for which we are not responsible. Christian people are duty bound to pay taxes to the government and we do so willingly. If the civil authorities misuse this money or put it to a use that is wrong they are responsible. This is true in war and peace.

We are told that even the farmers are a part of this vast war machine. In spite of this we can still farm with a clear conscience. We all know it is not a sin to raise cereals, grains and fruits for food for ourselves and our fellowmen. Should those who buy these foods or come into control of them make the wrong use of them, they are responsible for the sin. This is true in relation to

BIBLE MONITOR

West Milton, Ohio, March 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

the liquor traffic. Much of our grain is made into strong drink and used in a way that it is sin. We protest this misuse of food materials and are not responsible because it is beyond our control. If men eat of the food we produce and go out and kill their fellowmen they are responsible for the sin. We are not responsible for things which are beyond our control.

The teachings of Christ are sufficiently plain that

we need not be confused regarding these issues arising in time of war. We may have to suffer as a result of war but we should not cause others to suffer. We may be oppressed but we should not oppress others. We may be imprisoned, persecuted or even killed for our adherence to the gospel of Christ, but through it all by the grace of God, Christian people can maintain their integrity in a world of sin and bear a convincing and convicting testimony for Christ our Lord in time of war. Yes, we are "in" the war but not "of" it.

FEET WASHING**Part II**

"Well, they tell me the apostles never washed feet." Suppose they didn't, would that excuse you and me? Listen, Jesus told them to "teach them to observe all things whatsoever I have commanded you." (Matt. 28:20.) And John said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the

B.E. Keske

city." (Rev. 22:14.) John records this commandment. Do you think he was disobedient? Maybe when "they" tell you the apostles didn't wash feet, "they" don't know.

Listen to Paul instructing Timothy about widows who were cared for by the church. Among other things she should do to be worthy to receive aid from the church, she should "have washed the saints feet." (I Tim. 5:9-10.) This was 32 years after Jesus instituted feet washing. Paul says he got it from Jesus by revelation. (Gal. 1:11-12; I Cor. 14:37.) Jesus wanted Paul to teach just like the other apostles, so what he gave the others orally by precept, and also by example, he gave to Paul by revelation—the only way he could.

This feet washing had a penalty for disobedience. "If she have washed the saints' feet" she could get aid from the church. If she had not, she couldn't. If she was a faithful member she would have attended church and washed feet along with the other Christians, and been worthy to get aid, otherwise she would not.

John was still living when

Paul wrote. Jesus would not tell Paul to teach and practice feet washing, if the other apostles had not been doing so. "But they tell me this feet washing was classed with good works." Well, what of it, isn't any command a good work? (Eph. 2:10.) Suppose we don't do those good works, then what?

With feet washing in the church this widow, (others as well) could wash feet without sacrificing her sense of dignity, and equality. Without it, she must sacrifice every sense of dignity, self-respect and propriety by going round and begging the saints in their home to let her stoop down and wash their feet so she could get aid. Jesus would not require such humiliation. Do you think he would? Surely not. But with feet washing regularly observed in the church she could get help without this humiliation and sacrifice.

Furthermore, did you ever know a church that doesn't practice feet washing as an ordinance, to require its poor sisters to wash the "saints' feet" in order to get help from the church? No? Well then, they don't be-

lieve that is what Paul meant. Do you think so? Then the only way is to wash feet in the church just as Jesus did, and as he commanded.

Another thing Peter learned, and we should learn was, Jesus was giving an ordinance and enforcing it by command, example, and penalty. Nothing more is necessary but a will to obey. If so, what?

This feet washing is a reciprocal service, as many others are, e. g., "Love one another, pray for one another, greet one another with a holy kiss, exhort one another." These commands like feet washing are reciprocal, that is, observed forth and back by Christians. I love another, and another loves me. I salute another, and another salutes me. I wash another's feet, another washes my feet. "Another" means one other.

So I wash one other's feet and one other washes my feet. If he had said "Ye ought to wash 'others' feet, the plural form, then there would be no limit to the number I should wash. But one another's limits me to one other, at a time, not several.

There is another important feature connected with this feet-washing. It is to be fulfilled in heaven. "What, feet washing in heaven?" Sure will.

Listen, "Blessed are those servants whom the Lord when he cometh shall find watching, verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." (Luke 12:37.) This will be at the "marriage supper." (Rev. 19:7-9.) When the Lord's supper (Jno. 13:4), will be fulfilled. This service will be very similar to that in Jerusalem (Jro. 13:1-17) only it will be spiritual. Now I'd feel rather ashamed to go up there and sit down and have Jesus serve me when I wouldn't obey him down here, wouldn't you?

Just one more thought. This feet washing is "under the blood," for it's a part of the covenant which Jesus sealed with his own blood. The old covenant was sealed by the blood of slain beasts, but the new, was sealed by Jesus' own precious blood, (Heb. 9:12-23) and just how much it has to do with our salvation, or just how we

can reject this part of the new covenant and be safe, I don't know. I think we had better obey and be safe, don't you?

Furthermore friends, Jesus said, "Man shall not live by bread alone, (any one thing alone) but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) Feet washing, John 13, is a part of God's word. Jesus got it from his Father. (Jno. 12:49.) He gave it to the apostles orally, (John 17:14) and to Paul by revelation, (Gal. 1:11-12), Paul to Timothy (I Tim. 5:10), and so on down to us. Jesus obeyed, Paul obeyed, Timothy obeyed, apostles obeyed. All these obeyed God. Shall we obey or shall we not? When Jesus comes he "will take vengeance on them that know not God, and obey not the gospel." II Thess 1:8.) John 13 is part of the gospel. "If they escape not who refused him who spake on earth, (Moses) much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12:25.)

Now friends, don't turn away from Jesus; if you can't obey him where you

are, you can with us, and a hearty welcome will be given you.

Finally friends, Paul taught feet washing with a penalty for neglecting, 32 years after Jesus instituted it. He says he got it by revelation from Christ. Do you think he lied about it, or would teach it if he didn't get it from Jesus? Would he teach it if he didn't practice it? He says, "Be ye followers of me even as I also am of Christ." (I Cor. 11:1.) Will you?

John taught feet washing A. D. 98 (?) or about 65 years after Jesus instituted it. Do you think John would teach it if he didn't practice it? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works." (II Tim. 3:16-17.)

What profit can John 13 be to us if we don't obey? "If ye know these things, happy are ye, if ye do them." (John 13:17.) Let's do them and be happy.

Had Peter refused his part with his Lord would have been lost. (V. 8.) How

about our part if we refuse? Here is one case of feet washing gone to judgment, with the Judge's decision. Will he reverse it in our case if we refuse to obey? "Well, I'd like to obey, but my church doesn't wash feet, and you wouldn't let me wash feet with you, so what can I do?" Well, now, my friend, that's too bad, but would you want to belong to a church when Jesus comes that doesn't wash feet? No church can save me, and if my church would not let me wash feet, and I had to go from home to obey Jesus, I'd go from home and stay where I could. Wouldn't you?

"Ye shall be happy, if ye know, and do these things by faith below; and I'll protect you till you die, and then remove you up on high." Where Jesus will serve us at the marriage supper in the kingdom.

"But they tell me feet washing ended with the apostles." Yes, I've heard that old "Mr. they" says it did. But perhaps he doesn't know. Then what?

Jesus commanded it A. D. 33, Paul taught it A. D. 65 and John A. D. 98, and they know. Would the other

apostles refuse to obey? "I suppose not, but when they died feet washing ceased."

So "they" say, but it would seem strange for the 70 Jesus sent out, with the 12 apostles and the other ministers of the apostolic church, (12 or more whose names are given) to practice it from pentecost A. D. 33, to A. D. 98 (?) when John, the last one, died, and then suddenly stop, don't you think so? Just think, all these minister practicing feet washing 50 or 60 years and then when old brother John died, just suddenly stop. Why then, didn't the Lord's supper and the communion stop too? They were all instituted at the same time. If one ceased the others did too. Let's play safe. What do you say?

"But my preacher said Jesus washed feet in Bethany." (Jno. 12:1-8.) What if he did, couldn't he give a command in Bethany as well as in Jerusalem? The great commission was given in a mountain in Galilee. (Matt. 26:32; 28:7, 16-20; Mark 16:7, 15-16.) Is it therefore not a command?

But Jesus didn't wash feet in Bethany. John records the Bethany supper

where Mary anointed his feet with ointment and wiped them with her hair. Thus in a connected story he continues on by saying, "On the next day," the day after the Bethany supper, he went into Jerusalem. (V. 12-13.) Then continuing on he tells us about Jesus washing the apostles feet. John knew nothing about Jesus washing feet in Bethany. Besides when he had instituted feet washing (John 13) he went across the brook Cedron in the garden, (Jno. 14:31; 18:1). This he could not do from Bethany because Bethany was east of the garden, and the brook is west of the garden. John says he washed feet and went from Jerusalem into the garden across the brook which is between Jerusalem and the garden. Better watch your preacher, especially when he doesn't want to obey Jesus. Don't you think so?

WORK OF CONFERENCE

L. I. Moss

Let us look at the work of the first conference. There was a question which

troubled some of the churches, and it must have been quite serious, some thought one way and others different. They even had dissension and disputation.

So they decided to go up to Jerusalem to the Elders with the question. It was discussed there, they came to a decision there. Yes conference answered the question for them. A report was sent to the churches.

Was this decision man made? Was it something added to what Christ had left for them? Why could there be different views in matters so soon in the church? Was the Holy Ghost in the church then?

There may have been some who were not pleased with the decision of that conference, I would not be surprised some left the church. And other Jews said we do not want to belong to a church that makes such rulings. Well were they man made? No they were not man made, they had met with one accord, the Holy Ghost was there. They tried to build up the church, and get it away from the old law.

A good pattern for our conference today. If there

are questions which trouble the churches, take them to conference to get them answered. Discuss them with the purpose of getting the right answer, the nearest to the principles of the gospel. Not to favor rich or poor, not to suit a personal desire of some person.

All decisions must be based upon gospel principles.

When conference discusses any question and will allow the Holy Ghost to direct, and do their utmost to get closer to the Bible, and strive to maintain the purity of the church, dare any one say this is man made. When we get man made rulings is when we quench the spirit, when members desire to get more liberty, when members attempt to get rulings which will open the door for more worldliness.

Discussions of this kind may lead to decisions which will be man made. We are living in a day when the church must interpret some scripture for her members. I think a lot of church members need to have I John 2:15-17 interpreted to them. There are a lot of people now would jump right into

some of these government programs, if the church does not interpret for them. Some would freely meddle in politics, unless the church says no.

The teachings of the gospel, the Holy Spirit and God will uphold the church that will do her utmost to keep the church clean of all sin and worldly works.

What class of people are kept out of the church by good carefully outlined conference rulings? I find this class of folks who pick at such things are not ready to come into the church, they are not ready to follow Christ. They are just like some were when Christ was here. They said some of his teachings were hard sayings, and they turned back and followed him no more.

Then there are some who call church decisions "man made." If they do come in as the expression is used, only make the church trouble, and are so worldly minded the church does them no good.

I am persuaded God will be pleased far more with the church which makes rulings in harmony with the gospel and requires living up to them, than he is with so-

called churches which turn things wide open like the modern churches of this day.

Yes we need conference and conference decisions directed by the Holy Ghost and God. God pity any one who will make light of or attribute the work of the Church of God to the work of man.

Pleasant Hill, Mo.

SANCTIFICATION THROUGH FAITH

Wm. Root

Part I

In the discussion of this important bible subject, we shall notice, the two-fold use of the word, which we shall designate, first—As the entire work of the Holy Ghost, in setting apart for sacred use.

Second—A Godly life, to purify and make holy. Let us notice these in their order. We find the apostle Paul in commending the brethren at Thessalonica, in the following language.

“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen

you to salvation through sanctification of the Spirit and belief of the truth.” To your unworthy servant this is the mystery, which was hid through the ages, but revealed to the Gentiles through the Holy Spirit.

Sanctification—To set apart for sacred use.

God in speaking to his prophet Isaiah, says, “For the Lord spakc thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not, a confederacy, to all them whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.” (Isa. 8:11-13.)

Sanctification consists then in our setting apart, God in our lives, in placing our trust in Him, placing our fears and confidences in Him and in none other.

The apostle Peter bears out this thought, making it plain in the third chapter of II Peter 13:-15 verses, his second letter. “And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake,

happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

There are those, who hold that sanctification means sinless perfection, that if one is sanctified they are without sin, that sanctification comes, as a second work of grace, that one can be saved and yet not sanctified, with this doctrine we take issue.

However, we believe sanctification does mean that we are to set apart our life for holiness, for a holy life, now we have it.

We find that in olden times they set apart their possessions or sanctified their possessions, a house or a field unto the Lord.

Reading from the book of Leviticus we find this language. "And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand." (Lev. 27:14.)

Here we find the man sanctifies his property, but it was the priest that was to estimate its quality, likewise we sanctify our hearts unto the Lord, but it is the Lord who knows whether it is holy.

An unbeliever in Christ might set apart himself and pose as a Christian, but is he pure and holy in God's sight? He might sanctify himself, but is he holy? We think not, for proof of this we hear Paul saying: "For the unbelieving husband is sanctified by the wife; and the unbelieving wife by the husband: else were your children unclean; but now are they holy." (I Cor. 7:14.)

We learn by this that the unbelieving one is set apart, by the holy one, for a holy purpose.

Also in olden time the tabernacle, with the holy vessels therein were to be sanctified unto the Lord. (Exod. 30:26-29.) "And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering

with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy."

All these scriptures shew us that sanctification is not holiness, but set apart for holiness.

On the other hand it is true we may be purified or made holy and be led to live a Godly life by our sanctification through the word of truth. Jesus said, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." (Jno. 17:17-19.)

Jesus set apart himself, that we might be set apart, through the gospel, by our living of the gospel we are made pure.

It is God's will that all church members in their spiritual life should live a clean, a holy and a sanctified life. "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his

vessel in sanctification and honour." (I Thess. 4:3-4.)

Now let us notice what sanctification is in detail. It leads to a renewal of heart.

When we are set apart in sanctification, and have been born again, regenerated, we put away that old life of carnality, that old carnal mind, then we live a new and holy life.

Paul says, "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:6-7.)

It is absolutely necessary if we are going to please God and enter into his kingdom that we sanctify ourselves, hence we say one cannot be saved and not sanctified.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And

such were some of you: but ye are washed, (regenerated) but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6:9-11.)

Paul's admonition and prayer for the Thessalonian brethren was that, they would "Abstain from all appearance of evil." "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I Tess. 5:22-23.)

All these references we give to shew you that sanctification leads to a Godly life, a renewal of heart and a purified life.

We close part one by calling attention of the apostle Paul, where he says, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." (II Tim. 2:20-21.)

(To be continued)

CIVILIAN SERVICE

D. W. Hostetler

The Civilian Service work is moving along as well as can be expected. There are some things, however, in connection with the work that we would like to see different, to be sure. There are some things that we do not have under our control. On these points we need to trust and pray, and do the very best we can.

I should like to say just a few things in reference to the financial side of the work. This is, however, not the most important part of the work. The most significant part of the work is to have our brethren placed in the proper class and see them through Civilian Service under the best teaching and environment that are to be had in camp.

At the special conference of February 22, 1941 held at the Pleasant Ridge church, Ohio, the following recommendations were adopted.

Sec. 5 (a) "A brotherhood wide offering, taken by the congregation to be repeated monthly."

(b) Let each member of

the church give one day a week or equivalent.

(c) That those having cash income give a regular amount.

(d) That our members undertake production projects wherever possible, for delivery to camp or for sale, producing grain, fruit, vegetables, dairy and poultry products, etc.

The above decision from the General Conference stands equal with all other decisions, and should be respected as such by all the membership until it is changed by General Conference.

Now most of the congregations are in line with Conference rule and are sending their offerings, some every month. Some started right after the special conference and their offerings have come regularly since. Some of the smaller congregations have done remarkably well. Starting with the special conference we built up a nice Civilian fund before we had any of our brethren in camp. The Civilian fund at present is a little over \$1,900, a very fair surplus. I am sure you all agree with me that it is much better, and the load easier, to move

along with a surplus than to go dragging with a deficit. I am told by our ex-secretary that in all probability we will have ten more brethren in camp in the near future.

The present cost for each brother in camp is \$35 per month, and with the rise in prices and Government restrictions on some commodities, we can hardly expect to get by for any less, not for the time being, at least.

In my humble judgment we are in a time that calls for our being united. We need to work together and live for each other, for as Paul once said, "No man liveth to himself and no man dieth to himself."

So in our Christian activities we are to live for each other in a very large way. It behooves us to stand together on the eternal principle of peace, and do all we can to help each other through these hard places, even though it will take some money to do so.

THE COMING OF CHRIST

D. M. Click

"For the Lord himself

shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Most truly, dear brethren and sisters in Christ, these are real encouraging words in Jesus our Lord.

Most earnestly let us who expect to see our Lord come, be earnestly watching to see our glorious Lord appear, when all true Christian men and women will be rewarded for their Christian life. Sure there will be many true Christians that will enjoy that great resurrection, and a great many children that we can expect to meet, for Jesus said, "Of such is the kingdom of heaven." (Mark 24.) "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven

shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost of heaven. Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors."

My dear beloved brethren and sisters, let us all be on our guard, watching and praying that we will not be left as the unfruitful servants of our Lord.

IF THOU SEEK HIM

Wm. Carpenter

The words of my text are found in the 28th chapter of I ~~Corinthian~~ ^{Corinthians} 8 and the 9th verse.

We find here that David is nearing the close of his life and he exhorts his son Solomon with these words, "And thou, Solomon my son, know thou the God of thy

father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found in thee; but if thou forsake him he will cast thee off forever.

If we expect to find the Lord we must make some effort to find him. Jesus said, "And I say unto you, ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." (Luke 11:9.)

He is ever near and can be found if we earnestly, faithfully, and prayerfully seek him, for as the apostle Paul says in Acts 17:27, "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

Many are seeking him today but are doing like the boy who could not find his hat when his mother asked him to do an errand for her, but when his uncle came along and asked him to go along to the farm he found it immediately.

Many are seeking him where he cannot be found. They are looking for him in

brotherhoods and lodges but he can never be found there.

Only through obedience to the divine word of God can he be found. Many are seeking, but only half heartedly as the boy who was looking for his hat. Only of those who earnestly and diligently seek him can it be said "he will be found of them."

Blissfield, Mich.

NOAH AND THE ARK

J. J. Eyer

Seeing the lessons have the account as above title a few points should be noticed in regard to many ideas as expressed by the people who should be corrected.

Now brother teacher, if you tell your scholars it took Noah 120 years to build the ark you might be asked to furnish the scripture—can you do so? Also, how long he started before God gave the order to do, or how long they were married before the sons were born? Could you answer those?

To begin with he had no son born at 500 years. Shem, the oldest, Ham the youngest, but the scripture says

was "righteous before God." Peter said he was a preacher of righteousness, but does not say how long or often he preached. Neither does he say God waited 120 years for "while the ark was preparing."

Now let us taken the scripture as it says—build the ark—size by cubits, but what size was a cubit? Webster says the length of a cubit was from elbo including longest finger, but was Noah a giant? The old Egyptian cubit was 1.0011 (British inch) 25 to the cubit. The ancient Hebrew cubit 22 inches, British is 18 inches, then there is the Greek, and the present Hebrew.

Well I believe the Lord did not intend we should know the exact size but it was large enough to save a pair of each kind of creation that breathed, with feed to last for little more than a year.

Yes, it had a window "above," not as some of those artists show (Get your light from the right source). It also had one door—Christ said "I am the Door," only one place to get in—only one to get into the fold.

Now when the order was

given to build the three sons were married and they entered at the door when Noah was 600 years old—do you wonder why the other people did not believe and repent? I think the answer easy—read Heb. 11:7 and Gen. 2:5-6. Now compare 6-18 with 11:10 and tell me where you can get 120 years, I did not learn my figures so.

Brethren, let us take a lesson from the people of Berea, Acts 17:11, and profit by their example.

Wenatchee, Wash.

OLD SATAN, THE DEVIL, A DECEIVER

D. B. Wilhide

As you find in the beginning, he started in the garden of Eden. He was wise enough to take the weaker vessel and he is doing the same thing today in many cases in regard to the Christian life. If he can deceive us just enough to ban us out of heaven, he will let good enough alone and laugh up his sleeves. In regard to the beard, I believe that in many cases he is deceiving the sister, the weaker vessel and she is deceiving

the brother by saying, "I would not wear the beard, you would not look nice with it." But notice in the creating of man, God said, "Let us make man in our own image," and so he did and said that it was good. We also learn in the scriptures that he who is ashamed of me and my words, of him will I be ashamed before my Father which is in heaven.

We learn in the scripture that we are the temple of God, a place for him to dwell in. It is a question in my mind if He will work in a temple that man has remodeled from the way God intended him to be. According to the scripture I feel that any brother who is not in His image is not fully equipped to preach the gospel.

Now, I am not writing this to offend any brother, but that the will of God may be carried out more closely.

I remain with great love toward all.

R. 1, Waynesboro, Pa.

THESE B's SPELL HAPPINESS

B hopeful, b cheerful, b happy, b kind;

B busy of body, b modest of mind;
B earnest, b firm, b fair;
Of all Miss B. Havior, b sure and b-ware;

B think ere you stumble of what may b-fall;

B true to yourself and b faithful to all.

B brave to b-ware of the sins that b-set,

B sure that one sin will another b-get;

B watchful, b ready, b open, b frank,
B courteous to all, what'er their rank,

B just, b generous, b honest, b wise;
B mindful of time, b certain it flies.

B prudent, b liberal, of order b fond;

Buy less than you need b-fore buying b-yond.

B careful, but yet b the first to b-stow;

B temperate, b steady—to anger b slow.

B thoughtful, b thankful, whate'er may b-tide;

B trustful, b joyous, b cleanly b-side,

B pleasant, b paitent, b fervent in all;

B best if you can, but b humble withal.

B prompt and b dutiful, still b polite;

B reverent, b quiet, be sure to be right.

B calm, b retiring, b ne'er led astray;

B grateful, b cautious of those who b-tray;

B tender, b loving, b good and b-nign—

B loved shalt thou b, and all else shall b thine.—Y. T. Banner.

NEWS ITEMS

PLEASANT RIDGE, OHIO

On February 14th, the Pleasant Ridge congregation met in quarterly council at 1:00 p. m. Opening song No. 249.

Bro. Abraham Miller read Col. 3, also made helpful comments and led in prayer.

Bro. D. W. Hostetler moderated the meeting which was conducted in a Christian manner.

The delegates to District Meeting were chosen. We expect to hold our love feast June 13th and 14th. We have made the second Saturday in June a permanent date to hold our spring love feast.

Bro. Henry Besse from Uniontown, Ohio, has consented to be with us in our revival meeting, beginning October 26, 1942, and continuing for two weeks.

No. 240 was sung for closing song. Our Elder, Bro. Kock led in closing prayer.

H. A. Throne, Cor.

BETHEL, PA

On Saturday evening, January 17, we met in regular council, opening song "For Christ and The Church. The meeting was opened by our Elder in charge, J. L. Myers.

He read Cor. 6, and led in an earnest prayer in behalf of the church. Sister Edna Heisey Flick, recently moved in our congregation, her letter was read and she was given a hearty welcome by all present.

Our time for Sunday school was changed from 9 a. m. to 9:30. Since the new time would make it most too early. Church time 10:30.

Sunday school officers were elected for this year. Bro. L. I. Moss has promised to hold our revival meetings for us if the Lord is willing, about the same time as last year. The date will be announced later. The meeting was closed by Bro. Ebling and song, "Jesus Lover of My Soul."

Sorry to say two of our sisters were very sick. One of them, an aged sister, has improved some. The other sister is in the hospital. She was anointed Monday, February 23rd. She was resting better Wednesday, and we hope she will keep on improving.

May we so live that our hearts may not be troubled when the time of departure is at hand. We trust that every member who has the church at heart will remember the Bethel congregation also, that we may be true and faithful to the end.

Sister Laura Ebling, Cor.
Bethel, Pa.

A PLEASANT AND PROFITABLE JOURNEY

On the morning of February 18th, Brother and Sister C. E. Inks and Elder D. B. Steele and the writer left Wenatchee and motored over scenic Stevens Pass to the home of our Bro. I. B. Crumrine near Arlington, Wash. Our brother has been a great sufferer for a long time and had called for the anointing. We had a short service and anointed him and returned home the same day, and I received

a letter the 20th saying he had received immediate help as a short time after we left his doctor arrived and found great improvement and that whereas he had not been able to sleep without sedatives and not then in bed since September, he went to bed and slept through the night without the sedative and the next morning the swelling was gone from his feet so he could put on his shoes for the first time since October. So he is praising God for answering prayer. Oh, it is wonderful how our God does bless us when we obey him.

E. W. Pratt,
405 S. Chelan, Ave.,
Wenatchee, Wash.

* * * * *

OBITUARY

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SUSAN HINER BERKEBILE

Susan Hiner Berkebile was born February 6, 1856, in Columbiana county, Ohio, and died January 13, 1942, at the home of her sister, at Husdna, Ind., at the age of 85 years, 11 months and 7 days. She was the second child of a family of six children of Robert and Mary Hiner, all of whom have preceded her in death except her sister, Mrs. U. A. Spangler with whom she stayed since the death of her son, Richard.

She was married to Abraham Berkebile September 27, 1877. To this union were born three sons, Richard, Clarence, and Pearl. Her husband passed on in November of 1915, Clarence in December, 1917; Pearl in March of 1919 and Richard,

September 22, 1942.

Shortly after her marriage she and her husband united with the Church of the Brethren and later with the Dunkard Brethren and remained faithful until death.

The funeral services were conducted by Elder D. P. Koch, assisted by D. W. Hostetler at the Pleasant Ridge Dunkard Brethren church. She was laid to rest in the Wauseon cemetery.

Asleep in Jesus, blessed sleep
From which none ever wakes to weep;

A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! O, how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost its venomed sting.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest:
No fear, no woe, shall dim that hour
That manifests the Savior's power.

Henry A. Throne,
Pioneer, Ohio.

NOTICE

Brother L. I. Moss has now located in the Eldorado congregation of Ohio. Others are contemplating on locating there also. This locality is a good farming section and the members there are anxious to get others to locate with them. They have a very good church building and the location is such that our people should be able to build up a thriving and influential congregation if the proper steps and effort is put forth.

We think under the prevailing conditions that it would be well for those who are isolated from church privileges and in localities where there is no hope of building up congregations of our people, to move to such locations where they can be useful to the church and where they can enjoy regular church attendance and privileges.

In the perilous days ahead we will need the "assembling of the saints" for admonition, exhortation and encouragement more than ever. May the Lord direct in these affairs of his kingdom to the saving of souls.

—Editor.

DISTRICT MEETING

The District Meeting of Dist. No. 2 will be held at Plevna, Ind., on April 8, 1942. Elders meeting will be on Tuesday as usual with preaching service in the evening.

Plan now to attend and enjoy this meeting. A general invitation is extended. Your presence and help will be appreciated.

Henry Besse, Sec.

RESCUED

By Sadie Brallier Noffsinger

Based upon a True Incident

Adown the busy street, one day
A little child had strolled away,
From home and love and watchful
care,
He wandered off—he knew not
where,

Perchance like that brave knight of
old

To find some fabled land of gold.

His hat was pushed athwart his
brow

The little child was dreaming now
The golden dreams of childhood;
soft

The ebony eye which gazed aloft
And raptly watched each fleecy cloud
Which seemed like some great trail-
ing shroud,

With here and there a gem of blue
Which burst and shone and glitter-
ed through

He clasp his hands against his
brow

In joy and ecstasy; for now
The trailing things are shrouds no
more,

But ships bound for some distant
shore

They sail along the heavenly main
So calm and swift, that he would
fain

Be borne upon that wondrous tide

To islands of the glorified.

One ship there is so grand and tall
It looms and sails beyond them all.
Close by its prow he sees an elf—

A sailor boy—so like himself
He calls; when lo, the fleecy things
Are ships no more, but angel wings
which flutter over him; and one
Bends low for him to rest upon.

He lays his weary little head
Upon the soft and downy bed
And dreams such sweet and won-
drous dreams,

How like a story book it seems—
Of lands with cool and shady woods
Which children roam in multitudes,
Where fountains splash and gambol
by

And flowers never fade or die.

And when he wakes his little feet
Still loiter down the dusty street,
Nor halt, when in the distant din
A foaming steed comes fronting
him.

He claps his little hands with glee
And strains his ebony eyes, to see
The flowing mane and tasseled ears
And shining girth and silvered
gears.

Anon he laughs and deems it fun
To see them gliter in the sun
And listens to the heavy feet
Now clashing madly down the
street.

In keen amaze full many stood
And gazed; but in that multitude
None saw the helpless little child
With arms outstretched in rapture
wild.

No warning voice arose or fell
Upon the ear, to break the spell
Of beating hoofs; while nearer yet
Plunged forth with stride that steed
of jet.

Oh deadly doom, retreat! retreat!
Oh deadly tramp of deadly feet!
Nearer and nearer yet they clashed
When lo- a brave youth quickly
dashed

Before the steed with bated breath,
The little child was saved from
death.

That night a mother young and fair
Breather at the Mercy-seat this
prayer:

"Oh God! let love and peace and joy
Flood down on him who saved my
boy.

Yea, Lord, of all good things pos-
sessed

Through life, may he indeed be
blest.

And if there ever comes a day
When he should wander out, away
With spell-bound feet; nor fear to

pass

Some road most steep and danger-
ous,

Until a time when sin, perchance,
Come fronting him with winching
prance,

And blind his eyes and dull his ears
With dreams, which are sin's
dazzling gears

Until at last, in furious speed
It comes like some great snorting
steed

With clashing hoof: and in the
crowd

There be no voice to cry aloud
No eye to see the foaming steed,
Or seeing, gaze, nor care to heed
That death is near—Oh God, I pray,
That in that hour, somehow, some
way

An angel guardian may grasp
With joyful, tender, loving clasp,
To shield and hold from peril then
And save his soul from death!
Amen."

Bring tolerance that can kiss and
disagree,

Bring virtue, honor, truth and
loyalty;

Bring faith that sees with undis-
sembling eyes,

Bring all large loves and heavenly
charities.—Cidney Lanier.

CLOSE TO THEE

Thou my everlasting portion
More than friends or life to me,
All along my pilgrim journey
Savior let me walk with Thee.

Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.

Lead me through the vale of
shadows,

Bear me o'er life's fitful sea;
Then the gate of life eternal,
May I enter, Lord, with Thee.

Close to Thee, close to Thee,
Close to Thee, colse to Thee;
Then the gate of life eternal
May I enter, Lord, with Thee.

ADULT SUNDAY SCHOOL LESSONS

Apr. 5—John 20:1-31.
Apr. 12—Gen. 16:1-16.
Apr. 19—Gen. 17:1-27.
Apr. 26—Gen. 18:1-32.
May 3—Gen. 19:1-30.
May 10—Gen. 21:1-34.
May 17—Gen. 22:1-19.
May 24—Gen. 23:1-20.
May 31—Gen. 24:1-29.
June 7—Gen. 24:30-67.
June 14—Gen. 25:1-34.
June 21—Gen. 27:1-29.
June 28—Gen. 27:30-46.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 5—Easter, Nature and the
Resurrection. I Cor. 15:
35-58.
Apr. 12—Jesus in a Sad Home. John
John 11:1-46.
Apr. 19—Jesus Honored as King.
Matt. 21:1-11.
Apr. 26—Jesus in the House of God.
Matt. 21:12-16.
May 3—Jesus' Last Night With the
Disciples. Matt. 26:17-46.

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May 10—Jesus Betrayed and For-
saken. Matt. 26:47-56.
May 17—Jesus Tried and Denied.
Matt. 26:57-75.
May 24—Jesus and Pilate. Matt.
27:11-26.
May 31—Jesus Crucified. Matt. 27:
27-50.
June 7—Events After Jesus' Death.
Matt. 27:51-66.
June 14—Jesus Arises From the
Dead. Matt. 28:1-15.
June 21—Jesus Goes to Heaven. Acts
1:9-14.
June 28—Review: Life and Death of
Jesus.

BIBLE MONITOR

Vol. XX

April 1, 1942

No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FAITH IS THE VICTORY

Another Easter day is approaching to call our attention to a great event of the past that has inspired and encouraged godfearing people in every generation since the resurrection of the Lord Jesus Christ. In all of these hundreds of years since this event, there doubtless has not dawned an Easter morning when world conditions were so bad, nor the outlook for the future so dark, as at the present time. In view of this situation it is a matter of satisfaction and relief to our burdened minds, bodies, and souls, to meditate upon the record in the inspired scriptures pertaining to the miraculous demonstrations of the power of God on this first Easter morning. If we consider the forces at work and the issues in-

involved, and note the triumphant victory which our Lord won at this time, it gives us a definite hope of overcoming the obstacles that are confronting us in this dark hour of the world. It is this hope which we have that the inspired word tells us is "as an anchor of the soul, both sure and steadfast." If we have this hope in us we need not be tossed about by every wind of doctrine nor unduly disturbed by these distressing world conditions in our time.

As Jesus went about on his mission on the earth preaching the gospel of the kingdom his message was not well received. Especially was this true of the higher classes. The Scribes and Pharisees were bitterly antagonistic to him. So much so that they determined to destroy him and the church which he was establishing.

After building up strong opposition they suborned false witnesses against him and by working with the civil authorities succeeded in having him tried in court, condemned and crucified. After making his burial and tomb sure and setting a watch they felt they had accomplished their desires and could continue to impose their christless philosophies upon their fellowmen unexposed and unhindered. However they were deceived by their own folly. They failed to recognize that there was a higher power back of this work which they were endeavoring to crush. The word tells us "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightening, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." (Matt. 28:2-4.) Jesus came forth from the grave a victor over all of the forces of the world through which his satanic adversary could work. Through all of these ages since this time the

work of Christ has been going on, his kingdom is being preached, and men who accept are enjoying the blessings in spite of the antagonistic forces of the world.

One of the points at issue at the trial of Christ was, the supremacy of Christ. The chief priests (the leaders of the church at that time) made this disgusting declaration: "We have no king but Caesar." (John 19:15.) By their own mouths they testified that they recognized no higher power than the civil authorities. It is significant to note that this is one of the vital points at issue among men in our own day. Many of the nations of the world are trying to impose upon men things which violate the law of God. In our own nation many of the leading scribes and pharisaic religionists are insisting that under the present conditions we must subordinate the law of God and the supremacy of Christ to civil laws and the will of men. This, godfearing men cannot do.

The present condition is only a repetition of the age old conflict between the powers of darkness and the children of God. Just as the

Scribes and Pharisees and their kin were determined to destroy Christ and his church, just so in our day the apostate religionists deluded by their deliberate repudiation of Christ and his gospel have become blinded theorists and philosophists and are trying to tear down and destroy the remnant of the Church of Christ who recognize the law of God and the supremacy of Christ.

The victory of Christ over the world and all the evil forces thereof was complete. The ability of God to triumph over all of the powers and cleverly designed schemes and manipulations of men has been demonstrated all through the ages. What folly it is then for men to attempt to stamp out the residue of God's people who are testifying for Christ and his saving gospel in the day in which we live.

Some are saying, by what means shall we be able to endure and overcome the trials and temptations of these evil days? For an answer to this we turn to I John 5:4. "For whatsoever is born of God overcometh the world: and this is the

victory that overcometh the world, even our faith." Through faith in Christ and in his gospel which will lead us into a life of humble service we shall triumph over these threatening forces. Yea, faith is the victory, and though we die in the struggle, in Christ we shall be made alive, world without end. Hallelulah to our Lord who overcome by his blood and reigns supreme.

THE LORD'S SUPPER

B. E. Kessler

Part I

In the night of his betrayal, Jesus met with his disciples in a "large upper room" in Jerusalem, and instituted three ordinances to be perpetuated in his church until his return at the close of the age. The first of these was the rite of feet washing, to teach and exemplify the spirit of humility.

The second was the Lord's supper, to teach and exemplify the spirit of Christian fellowship. The third was the communion, to

BIBLE MONITOR

West Milton, Ohio, April 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

teach and exemplify the the spirit of Christian unity. All these are types of the marriage supper and will be fulfilled when "He shall gird himself and make them sit down to meat with Abraham, Isaac and Jacob in the kingdom of God, and will come forth and serve them." (Luke 12:37; Matt. 8:11; Rev. 19:7.) This will be a service very similar to that in the night of his betrayal, as real to our spiritual bodies as that was to the

apostles then, or to us now.

The Lord's supper, then, is made memorable and sacred as being the last meal he ate with them in this world, and the type of the first he will eat with us in the kingdom of God. What else could "gird himself, make them sit down together and come forth and serve them" mean?

The necessity of the Lord's supper being kept up in the church, is recognized by practically everybody, but as to what constitutes this supper is a question upon which there is some disagreement. When Bible writers used a word, unless some explanation was given, we conclude it was used in its ordinary sense, and with its ordinary sense, and with its ordinary meaning. The term "Lord's supper" is used only once in the whole New Testament. In speaking of the meal Jesus ate with his disciples in the night of betrayal, John, Luke and Paul call it "supper." Then it was not breakfast (mass) nor dinner (eaten at noon), but supper (eaten at supper time). As breakfast can not be eaten at noon or evening, so supper can not be eaten at noon

or morning. So that the Lord's supper can not be eaten at noon or morning. This much for time of this institution.

All know we can eat supper at supper time, dinner at dinner time and breakfast at breakfast time, but the question here is, can we eat supper at dinner or breakfast time? What do you say?

Now as to what constitutes the Lord's supper, the same word is used to express it as is used elsewhere to mean a full meal. "Herod made a birthday supper to his lords." (Mark 6:21.) Jesus said "when thou makest a dinner or a supper," etc., (Luke 14:12), and "a certain man made a great supper," (Luke 14:16) and "none of these shall taste of my supper" (Luke 14:24), and "there they made Jesus a supper." (Jno. 12:2.)

Supper in these cases means a full meal. Now take the same word in these cases: "and supper being ended, he raiseth from supper." (Jno. 13:2-4.) This was at the last supper with his apostles. "Likewise the cup after supper," this also was at the last supper.

(Luke 22:20), "This is not to eat the Lord's supper," (I Cor. 11:20.) The same word supper is here used to express the last supper and the Lord's supper, as in the case above cited. Now does the word supper that elsewhere means a full meal, in these last cases mean something else? Must we interpret the word supper here as we do in the first cases cited to mean a full meal, or must we interpret it to suit our theories and practices?

Now friends, to be honest about it, don't you thing the word supper in all these cases means the same thing? "Perhaps so, but we don't have any supper in our church." Is that so? Well do you think that will change the meaning of "supper" in these cases? "No, I guess not, but our preacher says the bread and wine is the Lord's supper." He does? Why Paul said, "The bread which we break is the communion of the body of Christ, and the cup of blessing which we bless is the communion of the blood of Christ." (I Cor. 10:16.) Do you thing your preacher knows more about it than Paul? Besides Luke and Paul say the bread and

cup were taken "after supper." "Likewise also the cup after supper." (Luke 22:20; I Cor. 11:25, R. V.) Were Luke and Paul mistaken about it? Paul said he got it from Christ that way.

If the bread and cup were taken "after supper," how can they be the supper? Besides John helped to prepare it, and when he wrote about the last meal he called it supper. Didn't he know it was supper? Peter also helped to prepare it, and neither he nor John calls the bread and cup supper. Didn't they know?

No difference what my preacher may say about it, I'll trust John, Luke, Paul, and Peter before my preacher or any one else. Wouldn't you? "Well yes, but Matthew, Mark, and Luke call it the passover." (Matt. 26:17-19; Mark 14:12-14; Luke 22:7-11.)

True, they tell us of his sending Peter and John to prepare the passover, and they probably did prepare it as far as it was possible in the time they had. "Then came the day of unleavened bread, when the passover must be killed and he sent Peter and John to prepare

it." This was at sunset for their day began at sunset. The lamb was to be killed the next afternoon at 3:00 p. m. They had no time to purchase and dress the lamb that evening, and no money with which to purchase the lamb, for Judas had the bag and carried the money. So that it was impossible for them to secure, dress and roast the lamb that evening.

Neither writer tells us he really ate the passover. It was in the evening of the day, as we would call it, sometime after sunset, when Jesus came and ate this last supper. John prepared it, he was present and ate of it, and 60 years later wrote about it, and he says it was before the passover, (Jno. 13:1) and he knows. He no doubt knew what Matthew, Mark and Luke said about it. They wrote some 30 years before he did. And when he did write he called it supper, and said it was before the passover, and he certainly knew. Then too, Paul was the last man who ever wrote about it, and he got it by revelation. (Gal. 1:11-12.) And he calls it supper. ((I Cor. 11:25.)

Paul wasn't present, as John was, but Jesus never

told Paul it was the passover. So he and Luke both say the bread and cup were taken after supper, not after the passover, and as John who was present, says it was a supper, and was before the passover, that settles the matter.

Footwashing, as in this case, was never associated with the passover. The water vessels, the towel, the bason, the feet washing, the supper, and bread and cup for the communion, all show this to be a new service, nothing like it had ever been seen.

Then too, Jesus was arrested, tried, condemned to death and crucified on the "Jews' preparation" day or the day before they ate the passover. They arrested him about 3:00 a. m., next morning after the supper. (Jno. 18:12-13.) He is tried before the sanhedrin, (Jno. 18:13-24.) He is tried before Pilate, (Jno. 18:28 to 19:13). "It was preparation of the passover." (Jno. 19:14-31; Mark 15:42; Luke 23:54.) He is buried, (Matt. 27:60; Mark 15:46; Luke 23:53; Jno. 19:42). All this on the "preparation day, after he had eaten his supper the

evening before. This was the 14th day of the month, about 9:00 p. m. That evening the 15th day of the month, they ate the passover, Jesus having been buried about 4 hours before, or just before sunset, the 14th day.

Next they ate the passover. (Ex. 12:6-8; Luke 23:5-6.) This was 24 hours after Jesus ate his supper, which proves beyond a doubt he did not eat the Jewish passover that night. Many scholars think the Jews themselves did not eat the passover that year, because of disturbed conditions.

In the tomb the "next day after the preparation day." (Matt. 28:62-63.) This was the "feast day." They would not arrest him on the feast day, so they arranged and arrested him on the "preparation day." (Matt. 27:62.)

When Jesus was on trial early the morning after his supper, "the Jews would not go into the judgment hall lest they be defiled, but that they might eat the passover that coming night. (John 18:28.) This proves beyond question, the Jews had not eaten the passover up to this time of the day. So if Jesus had eaten the passover the

night before, they would have accused him of violating the law, but they "found no fault in him."

A harmony of the gospels showing the events associated with the Lord's supper:

1. Peter and John sent to prepare the passover. This was at or just before sunset. (Matt. 26:17-18; Mark 14:12-14; Luke 22:8:11.)

2. Peter and John prepare the passover, as far as time permitted. They hadn't time to secure, dress and roast a lamb, nor the money with which to purchase it. (Matt. 26:19; Mark 14:15-16; Luke 22:12-13.)

3. Jesus and the twelve sit down to the table. (Matt. 26:20; Mark 14:17; Luke 22:14; Jno. 13:25-28.) This was perhaps about 8:00 p. m.

4. Jesus rises from supper not passover) and washes the disciples feet. This was before the passover. (Jno. 13:1-11.)

5. Jesus sits down again to the table. (Jon. 13:12, 23, 28.) They ate the supper.

6. As they ate, the betrayal is announced. (Matt. 26:21; Mark 14:18; Luke 22:21; Jno. 12:21.)

7. The traitor is pointed out with a sop. (Matt. 26:26-23-25; Mark 14:20; Luke 22:21; Jno. 13:26.) Judas now leaves the room. (Jno. 13:30.) They had no sop at the passover, it was roasted.

8. Communion instituted. (Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; I Cor. 11:23-26.)

This harmony is sufficient to show the footwashing, the supper and the communion were instituted in the "large upper room" at the same time, and that it was before the passover. The passover was never called supper, nor was foot washing ever associated with the passover.

THE HOLY KISS

Harry Eberly

Part I

There may be scripture whose meaning lies somewhat obscurely beneath the language in which it is clothed. In such case, care and thoughtful meditation should be exercised by the mind before attempting an interpretation. Fortunately for us, by far the greater part of divine revelation has come to us in qualified

terms; and more especially is this true when containing a command, thus greatly aiding in the correct understanding of the various passages. This being the case in regard to the subject of this paper.

We are not at a loss what to do. The authority for observing the salutation of the kiss as a church ordinance is founded upon the following scripture, "Salute one another with a holy kiss." "Greet one another with a holy kiss." "Greet ye one another with a holy kiss." "Greet all the brethren with a holy kiss." "Greet ye one another with a kiss of charity."

There can be no mistake as to the meaning of the scriptures referred to, nor as to the manner of obeying them. Upon this point there need be no contention. arise as to the authority of giving such a command, the answer is at hand: it was by the authority of inspiration, vested in man, by which God spoke to man through man. The entire Mosaic covenant was based upon this manner of authority, there is not a command, from Genesis to Revelation, that did not come in this way. The law

from Sinai was not the word of Moses, but of God. Nor do any of the prophets claim to be the author of the messages which they delivered. It was the Spirit speaking through them.

In like manner the gospel, which was delivered by the mouthes of the apostles, is not claimed as originating with them, but as the testimony of the Spirit spoken through them; for "the testimony of Jesus is the spirit of prophecy." "God who at sundry times and in divers manners, spake in times past unto the people through the prophets, hath in these last days spoken unto us by His Son."

Hear the apostle upon this point: "For I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Shall it now be asked by what authority Paul gave the command unto the church? If we accept his teaching in one instance, will it not hold good in another? By refusing to obey the command for want of authority, upon the same ground we can set aside the

scriptures from the Day of Pentecost. It is strange how man will undertake to impeach the teaching of revelation in things where-in a sacrifice is required. To evade certain things somewhat distasteful to their refined feelings, they proceed to set up the claim that, as the church was not fully established until after the day of Pentecost all that was done before that time is not binding.

Others there are who claim that, as Jesus is the only authority we have in spiritual things, all that the apostles enjoin is lacking in authority. These conditions are not imaginary, but real, and such as, what will we really have if they are accepted? Nothing. By submitting the scriptures to the opinions of men, we can in one broad sweep annul them totally. And in the face of this conflicting and all but annihilating testimony, they still claim to be Christians, when, by common consent, they ignore the law that would make them such.

What must be the long-suffering patience of God to endure such a degree of mockery from rebellious man? For answer we quote,

"Vengeance is mine, I will repay, saith the Lord." There can be no grounds for discussion here. It is the prerogative of God to command; and the choice or nature of that command lies not within the premise of man to determine. Nor can an individual circumstance be found where the faithful servant of God ever stopped to exchange words as to whether he should obey or not. It is honor enough for him to be permitted to do his Lord's bidding. This is the life of a true servant throughout the dealings of God with man. Out of this doubting, disbelieving, denying mass of fleshly religion comes the worst form of idolatry the world has ever known. This is indeed a sad state of affairs, but there is yet a darker side to the picture.

Not being satisfied in deceiving themselves, they seek to convert the heathen to an idol of their own making by calling it another name. The voice of the truest servant of which the world has knowledge, was, "I come not to do mine own will, but the will of Him that sent men." In response to this we hear the man of

Tarsus exhort, "Let this mind be in you that was also in Christ Jesus." There is in this case no room for opinion; there is no room for choice; in short, there is no room for anything but self-denial and humble submission to the will of God. And this the people of God ever did and ever will do.

The world has many forms of salutation differing according to custom and occasion, both ancient and modern, and none, we think, is so common among the people of this nation as that of the kiss. The mother greets her new-born babe with a mother's kiss such as none but a mother can give. It greets us upon the threshold of life, and lingers upon our lips when cold in death, and none but the giver can know and feel its worth.

It comes to us in life ere we are conscious of it and lingers with us through all life's trying scenes. It accompanies us in our dreams, and brightens the coming of the morning. It endears us to friends in our parting, and comforts us again in our meetings, with a fullness of emotion which can be felt but not expressed. The kiss!

A token of love that binds human hearts and souls, the one to the other, an endearment of feeling and sympathy through life's sorrows as well as its joys, conveying by an outward act the mutual pledge of an inward response of two hearts beating upon the same chord, the chord of love. This is the kiss of true friendship. It can be said that this manner of salutation in many instances, lack the right qualification. It can also be said that the best things of life are subject to the closest counterfeit. We can only speak of the real and the true; let those who pass the counterfeit answer for the crime. Better by far give no kiss than be guilty of passing a counterfeit; for the act of counterfeiting is dangerous work in every sense. It was the betraying kiss of Judas that added insult to injury and showed the depth of iniquity into which man may plunge his soul through the love of money and ungodly gain. So far we have been dealing with the kiss of friendship. The kiss of fellowship means that, and more—a sacredness to which this world is a stranger, as a world.

Jesus said to his disciples, "Ye are my friends, if ye do whatsoever I command you." From the manger to the cross there could exist no stronger tie than friendship; and that tie however strong, is many times easily broken. It was not long after those words of Jesus were spoken until a test was made, and lo, all His companions fled and left Jesus alone; and this is the friendship that the world knows, and the strongest tie it can know, but it is human.

Fellowship is divine, in the sense in which we meet it in the scriptures.

SANCTIFICATION THROUGH FAITH

Wm. Root

Part II

In part one we learned that sanctification leads to a renewal of heart and to a Godly life, in that Godly life if we are sanctified there will be a struggle against sin.

First sin within, for "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a

man as long as he liveth?" (Rom. 7:1.)

We believe the apostle was speaking here of the law of sin, that law has dominion over us as long as we live here in the flesh, we are subject to sin, as long as we have our being here in the world, which is another proof that sanctification is not sinless perfection.

"If we say that we have no sin we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar and his word is not in us." (I John 1:8-10.)

While we have sin in us, yet we are commanded to get rid of it, not to let it reign in us. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." So long as the tempter has power over us, he will have power, so long as we are in the flesh, there will be a struggle against sin.

True, "Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Our interpretation of this passage is that Christian regenerated beings are born of God, so long as Christ,

who is God's seed remains in them or with them they cannot sin, but let that seed or Christ the word depart from them, even for a short time they are still in the flesh and become subject to the law of sin.

Paul says, "And they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24.)

Crucified means death, death to the flesh and this takes a struggle. It means "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." (Eph. 4:22.)

How beautifully plain all these scriptures are, how they harmonize, while we know we are subject to sin within us, yet we can be perfect in Christ Jesus, we can keep pure and holy, in Him, but it requires a struggle. We can be sanctified, set apart for holiness, but are holy only in the absence of sin, in our life.

If we are sanctified there will also be a struggle without, the world must be overcome, if that sanctification leads to a holy life. "For whatsoever is born of God overcometh the world: and this is the victory that over-

cometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." (I Jno. 5:4-5.)

Peter says, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

Sanctified beings have a struggle, without: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:10-13.)

Who are "the rulers of the darkness of this world?"

We believe they are the spirit of antichrist or demons in the form of men. We find many in the form of the rulers of this world today, if there ever was an age of the world, in which the people of God, were confronted with warfare, a struggle, against powers of this world, we believe it is today. And the time will yet come when the power of antichrist will prevail against the saints; which power will be overthrown by Christ, in the end.

How well we should heed the words, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (I Pet. 5:8-9.)

The sanctified do good works. John the Baptist's message was, "Bring forth therefore fruits meet for repentance." (Matt. 3:8.)

The sanctified must have faith, true faith always sanctified. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith

which worketh by love." (Gal. 5:6.)

If one may say they are saved and sanctified, having faith without works, can we believe him? Nay verily. James says, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." (Jas. 2:17-18.)

Many I fear will be found guilty of "Having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3:5.) We then can know who are sanctified, by their faith and works.

Sanctification then varies according to strength or weakness of faith. We have an example of this in the account of the apostle Peter, when he would walk on the sea. "And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous he was afraid; and beginning to sink, he cried, saying, Lord save me." (Matt. 14:29-30.)

A good many folks sanctify themselves, but

their faith is not strong enough, as they are not sanctified through the truth, hence they are not led to a holy life and to God. They are not strengthened in the inner man, by the Holy Spirit.

Paul says, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." (Eph. 3:16.)

Truly sanctified believers will have a growing faith. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." (II Thess. 1:3.)

May this be said of each and every one in the Dunkard Brethren church, is our prayer.

Great Bend, Kan.

(To be continued.)

A WELCOME VISITOR

Josie Kintner

Many years ago there lived in or near Bethany two sisters and a brother. The brother became very ill, so

ill that the sisters sent for Jesus, the Great Physician. He was quite some distance from this home, but still he delayed to go to them when he received the word about his illness. He told his disciples "this sickness is not unto death but for the glory of God that the Son of God might be glorified."

Jesus loved these three but still he tarried for two days then said unto his disciples, "let us go again into Judea." His disciples did not want him to return for it had not been long since the Jews had tried to stone him; but that did not make any difference to him. He had a purpose in going there, it was to show them more clearly the power of God and strengthen the faith of the sisters. His mission was to bring eternal life. Our mission is to spread the gospel and to help others to see the light. (In the meantime while he tarried the brother died.)

So he and his disciples returned again to Bethany and as they came near to the place they were met by Martha who told him that if thou hadst been here my brother had not died, but Jesus said unto her: "Thy

brother shall rise again."

Martha said I know he shall rise again at the resurrection at the last day. Jesus told her, I am the resurrection and the life and all that believe on me shall live though he be dead. It is a wonderful consolation and joy to know that if we will love the Lord and do his will and obey all his commandments that our reward will be eternal joy and happiness. Think how great are the blessings we will receive for denying ourselves of these earthly pleasures, then turn the picture around and see what misery, woe, disappointment and everlasting punishment will be ours if we will not do his will.

Remember, it seems such little things kept Moses and the children of Israel from entering the land of Canaan, it may be the same with us, it may be the little things that will keep us from entering the heavenly Canaan.

Now back again to our subject. After Martha had talked with Jesus she went to call Mary who ran quickly and fell at the Master's feet saying if thou hadst been here my brother had not died. When Jesus saw

Mary and the Jews weeping he was troubled and asked where they had laid him. Jesus wept. The Jews said behold how he loved him. Jesus told them to take away the stone.

He told Martha if she would believe she should see the glory of God. Jesus said, "Father I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." And when he had thus spoken he cried with a loud voice, "Lazarus come forth," and he that was dead came forth, Jesus told them to loose him and let him go.

What joy those two sisters experienced in having their brother returned to them again. How joyful we are when some sinner or one of our loved ones becomes convicted that they are wrong and make a decision to walk in the straight and narrow way. There is just as much rejoicing then, as in the case of Lazarus for we are told in the Bible that the angels in heaven rejoice when a soul returns to God. The undoing of the grave clothes from Lazarus is

much the same as the freeing of a sinner of his sins, for both were binding and both were freed by the power of God. We should all pray for more strength to carry on God's work and to so live that we may in some way lead others to Jesus. Is Jesus as welcome in our homes today as he was then in the home of Martha, Mary and Lazarus?
Kokomo, Ind.

NEWS ITEMS

NOTICE

The Shrewsbury congregation are having a series of meetings beginning April 5th. Bro. David Ebling of Bethel, Pa., is the evangelist.
Clarence M. Stump.

PLEVNA, IND.

The Plevna church met in regular quarterly council Saturday, March 14th, at 1 o'clock p. m.

After a song, Bro. Koones opened the meeting with scripture reading and prayer. Elder Peter Lorenz then took charge of the meeting.

The delegates for district meeting were chosen, and as Sister Iona Lantz has married and moved out of this congregation a new Monitor agent and correspondent was elected. Also other items of business

were taken care of. All business was done in a pleasant Christian spirit.

We are looking forward to the District Meeting No. 2 to be held at this place April 8th. We are expecting several ministers to be here and hope to have preaching services in the afternoon and evening before.

You are all cordially invited to attend these meetings. Arrangements are being made to take care of everyone.

Sister Lela Lorenz, Cor.
R. R. 4, Kokomo, Ind.

CERES, CALIF.

Pleasant home congregation met in regular quarterly council March 6th. Meeting opened by singing hymn No. 297. Scripture reading and prayer by Elder H. E. Andrews. What business came before the meeting was taken care of in a Christian manner. Three young sisters who have moved away were granted letters, and we pray God's blessings on them in their new church home.

January 17th we held our love feast with Bro. J. A. Root officiating. Three new members were received in the church at that time, two on their former baptism and one re-baptized. These are isolated members and may they have the prayers of the brethren and sisters of like precious faith.

Sister Emma Ruff, Ass't. Cor.,
Route 1, Box 453.

TO READERS OF THE MONITOR

I desire to take this means to thank all the brethren, sisters and friends for all the Christmas cards,

good wishes and financial help that I have received during my affliction, I have so many friends.

I have been unable to do very little for several years, my affliction grows steadily worse. I can hardly get around in the house. Doctors seem unable to do anything for me, it is a spinal disease. Still I like to think with the apostle Paul in II Cor. 4:17-18: "For our light affliction, which is for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal."

Marion Roesch.

311 E. 6th St., La Junta, Colo.

LAKELAND, FLA.

On account of the health of our family we moved back to our home near Lakeland last January. We are thankful for the Lord's protection on our trip here as we had a fine week for it. We knew before we left Ohio that we would miss the fellowship of the Pleasant Ridge and West Fulton church as well as our children in the northern states, and friends too. But we are praying that a church might be established here in this mild climate and where lots of people can enjoy health that cannot be had in the north. There are some of our people who come down to Florida to spend the winter, maybe we can work that so we can get together.

This is a good place for older people to retire, also there are opportunities for the young. One

probably outstanding is the canning plant for grapefruit, beans and tomatoes here, owned by Bro. H. A. Shaner of the Church of The Brethren. The young people of the Old Order Brethren and our people can about always have work for quite an extended season.

I appeal to any of our isolated members to come this way. I am sure the Lord will open the way for a Dunkard Brethren church in the southland. If any of our members and especially the preachers come down here on a trip we will be glad to do what we can for you. Pray for us that we may be faithful and do our part in the work of the kingdom. Surely it is high time to be at work as the night don't look far off.

We will be glad to hear from any of the readers of the Monitor.

Bro. and Sister C. C. Myers,

Paul and Dale.

1311 W. 8th, Lakeland, Fla.

NOTICE

An aged brother on the west coast desires a housekeeper and would like to get in touch with a sister between the age of 55 and 60, able to look after the house work. Will pay reasonable wages. Anyone interested write our office for information.

—Editor.

OBITUARY

HOMER DALE KOCH

Son of Daniel P. and Cora A.

Koch, was born May 2, 1888, and departed this life in the Camron hospital of Bryan, Ohio, January 18, 1942, aged 53 years, 8 months and 16 days.

On the 25th day of September, 1911, he was united in marriage to Belle Wiley and to this union were born two children, one son and one daughter.

Bro. Koch was baptized in the faith of the Dunkard Brethren church in the year 1918, and this faith has been greatly cherished by Him until death called him to rest in his eternal home.

Thus he leaves to mourn his departure, his wife, two children, Edna Zigler of West Jefferson, and Howard Koch at home, an aged father and step-mother, one sister, Mrs. Pearl Watson, three grandchildren and a host of relatives and friends.

His death was due to an automobile collision.

He giveth his beloved sleep,

A calm and dreamless rest,
Arrested unbroken solemn deep,
Where foes can ne'r molest.

Lifes trials, no more shall come,
The darkness of its fears.

A glorious rest, an entrance home,
Where there are no more tears.

All praise to him who knoweth best,
Who doeth all things well;
Who loveth all who giveth rest,
Whose praise all tongues should tell.

The funeral services were held in the Pleasant Ridge Dunkard Brethren church Januray 21, 1942, sermon by Elder D. W. Hostetler, text, Psal. 23:4. Assisted by Elder Abraham Miller.

COME, LORD JESUS

O Prince of Peace, who once didst rise

In splendid triumph to the skies,
Before the rapt disciples' eyes,

Lord Jesus, quickly come!
For Thy appearance all things pray,
All nature sighs at Thy delay,
Thy people cry, "No longer stay"—
Lord Jesus, quickly come!

Hear, Thou, the whole creation's groan,
The war-swept nation's plaintive moan,

The lands made deserts all forlorn;
Lord Jesus, quickly come!
See signals of distress unfurled
By states on stormy billows hurled;
Thou Polestar of a shipwrecked world,
Lord Jesus, quickly come!

Hush the fierce blast of war's alarms,

The tocsin's toll, the clash of arms.
Incarnate Love, exert Thy charms,
Lord Jesus, quickly come!

Walk once again upon the face
Of this sad earth's tempestuous seas
And still the waves, O Prince of Peace—
Lord Jesus, quickly come!

Lo, Thy fair church with garments torn,

Of her celestial radiance shorn,
Upturns her face with watching worn;
Lord Jesus, quickly come!

Her trickling tears, her piteous cries,
Her struggles, fears, and agonies
Appeal to Thy deep sympathies—
Lord Jesus, quickly come!

By doubts and sorrows inly pressed,
By foes beleaguered and oppressed,
Hear the strong cry of world unrest!
Lord Jesus, quickly come!

Hope of the sacramental host,
Their only glory, joy and boast,
Without Thy advent all is lost—

Lord Jesus, quickly come!

Flush the dark firmament afar
Above the crimson cloud of war;
Shine forth, O lustrous Morning
Star—

Lord Jesus, quickly come!

Break through these lowering
clouds of night,

Put these sepulchral shades to flight,
Flash out, O resurrection light—

Lord Jesus, quickly come!

Come with Thy beauteous diadem;
Come with embattled cherubim,
Come with the shout of seraphim.

Lord Jesus, quickly come!

Come on Thy seat of radiant cloud;
Come with Archangel's trumpet
loud;

Come, Saviour, let the heavens be
bowed—

Lord Jesus, quickly come!

And when the astonished heavens
shall flee,

When powers of earth and hell to
Thee

Shall bend the reverential knee,

In that great day of doom,

Be ours the happy lot to stand

Among the white-robed, ransomed
band,

And hear Thee say, with outstretch-
ed hand,

"Ye blessed children, Come!"

—Selected.

INSTRUMENTAL MUSIC IS THE PRIDE OF THIS WORLD

'Tis sad to think the Christian
church

Now initiates the stage;

That preachers too, will vindicate

The fashion of the age.

Christ's church was instituted first,
By heaven's eternal plan;
But every innovation since
Is but the work of man.

Our modern Christians advocate
An instrumental praise;
To worship God in other forms,
Than those in former days.

Believing that music's charm,
Can every soul inspire;
They place an organ in the church
And organize a choir.

A few divided worshipers,
Before its presence stand;
And fancy they are seraphims,
Of the celestial band.

The organist asserts that such
Is of essential use,
To harmonize their feelings, with
The sound that they produce.

Recourse to artificial means,
Is worshipping by half;
'Tis like the dance of Aaron's squad
Around the golden calf.

The Lord through prophet Amos did
Those instruments condemn;
Then why should He be pleased
with ours,
When He disposed of them?

From Christ we took our Christian
faith,
Established on His Word;
Then why pollute His church in
which
No instrument was heard?

Nor yet within those churches, too,
Established first by Paul;
For in the early Christian age,
They were condemned by all.
Then why approach our God,
In such unhallowed ways?
Much better not sing in the church
Than mock our God in praise.

Sel. by A. H. Leatherman.

SPIRITUAL WORSHIP

I have selected some thoughts on this subject along with my own, and in my poor way will, with God's help, present them to you.

In Exodus 20:4, 5, 6, we find that God says, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. We see here that God forbids worship through images.

Let us take a look at Israel's false worship. It no doubt surprises the reader of the book of Exodus to find the Israelites within a few weeks after they heard the commandments thundered from Sinai, transgressing the second of them, and perhaps others along

with it. There is an astounding contrast between what was taking place on top of that mountain just then and the sensuous, carnal thoughts of the multitude at its base. Their action can be understood by recalling that they had but recently come out from a condition of slavery in Egypt. In that land they lived amid much gross idolatry and saw much of the worship of many false gods. Their ideas and conceptions of the nature of the true God, who had brought them out from thence, were as yet very crude and ill-formed. The thought of a single spiritual Deity who can be worshiped only in a spiritual way was not grasped by them. No sooner was their leader absent than they began to apply their heathen ideas of how God is to be worshiped. They would give to Him an outward form to make him seem more real to their thoughts. Yet before this they had found His immediate presence too embarrassing for comfort. (Ex. 20:19.)

The attempt to worship God by the aid of material helps always fails, for in making an image, man de-

grades his thought of God to his own low level. By holding such a degraded idea of God, man cuts himself off from the possibility for any spiritual progress for himself. He in so doing condemns himself to lower and ever lower ideas of God, religion, and morals. Instead of rising to purity and spirituality, he sinks down to what is sensual and brute-like.

Now let us take a look at the true spiritual worship. In John 4:24, we read, God is a spirit: and they that worship him must worship him in spirit and in truth. Here Jesus teaches that true worship is spiritual. In speaking to the woman at Jacob's well, he uttered the supreme truth about the nature of God and the manner in which He is to be worshiped. God is not corporeal and men must worship Him without the use of material image or symbol. The soul of the worshiper must come directly face to face with God Himself, and there pour out itself in love, in awe and veneration, in confession and contrition, in praise and adoration.

Many Christians have sought for aids in worship.

Roman Catholics use the crucifix freely as a religious symbol. They place statues of the saints, the Virgin Mary, the Savior, and others in their churches. With many persons the use of these becomes plain idolatry.

Others resort to elaborate rituals, gorgeous and costly architecture, beautiful and artistic surroundings for assistance in their worship. These things may not directly violate the second commandment, but there is certainly a real peril connected with their use. The mind and spirit of man are naturally indolent, disliking the effort of thought and heart needed to enter into a spiritual fellowship with God. Also the direct presence of God when experienced is so overwhelming that sinful man finds himself embarrassed. The natural result of using material aids in worship is that many worshipers never get farther than the exalted sensuous feeling and the carnal satisfactions aroused by the external things. Simple and natural surroundings, amid order and dignity, should be most conducive to true spiritual worship. True spiritual

worship is an art to be cultivated, a service to be performed to God, and it cannot be achieved without effort and devotion of heart.

What relation has art to religion? Some hold that the second commandment forbids every representation of objects in drawing, painting or sculpture. It seems more correct to understand it as prohibiting all attempts at making material representations of God—who has not material substance—and trying to worship Him through such images. God is Spirit, and anything material set up as a likeness of Him is a lie to begin with, and therefore must result in a false worship.

Does this have anything to do with pictures of Christ? Philip saith unto him, Lord, shew us the father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father: and how sayest thou then, shew us the Father? (John 14:8-9.)

So we see here Christ and the Father are one. I have heard it said many times that the Bible is our guide

book to heaven, yet I cannot find any place where it tells the color of his hair or eyes. Nor can I find any record in the Bible of any of the disciples, (even after his resurrection) making a picture of him. We know that he changed his appearance to the apostles at different times. On the water, (Mark 6:48-52). On the road to Emmaus (Luke 24:13-31).

If the Bible gives no record of the early church doing so, should we? I have seen many pictures that were supposed to be Christ, but not all alike. If man is sure of how he looked, shouldn't they all be the same? Some pictures I have seen of my blessed Savior, sad to say were a disgrace to him. Aren't we treading on dangerous ground in attempting to make a picture of any heavenly character?

J. A. Symonds, an authority on the history of art, in his volume on The Fine Arts points out this distinction. "The spirit of Christianity and the spirit of figurative art are opposed, not because such art is immoral, but because it cannot free itself from sensuous associations. When the worshiper would fain ascend on wings of

ecstasy to God, the infinite, ineffable, unrealized, how can he endure the contact of these splendid forms, in which the lust of the eye and the pride of life, professing to subserve devotion, remind him rudely of sensuous existence? Religion has its proper end in contemplation and in conduct. Art aims at presenting sensuous embodiment of thoughts and feelings with a view to intellectual enjoyment.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 5—John 20:1-31.
 Apr. 12—Gen. 16:1-16.
 Apr. 19—Gen. 17:1-27.
 Apr. 26—Gen. 18:1-32.
 May 3—Gen. 19:1-30.
 May 10—Gen. 21:1-34.
 May 17—Gen. 22:1-19.
 May 24—Gen. 23:1-20.
 May 31—Gen. 24:1-29.
 June 7—Gen. 24:30-67.
 June 14—Gen. 25:1-34.
 June 21—Gen. 27:1-29.
 June 28—Gen. 27:30-46.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 5—Easter, Nature and the Resurrection. I Cor. 15: 35-58.
 Apr. 12—Jesus in a Sad Home. John 11:1-46.
 Apr. 19—Jesus Honored as King. Matt. 21:1-11.
 Apr. 26—Jesus in the House of God. Matt. 21:12-16.

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 May 31—Jesus Crucified. Matt. 27: 27-50.
 June 7—Events After Jesus' Death. Matt. 27:51-66.
 June 14—Jesus Arises From the Dead. Matt. 28:1-15.
 June 21—Jesus Goes to Heaven. Acts 1:9-14.
 June 28—Review: Life and Death of Jesus.

BIBLE MONITOR

Vol. XX

April 15, 1942

No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE TRIAL OF FAITH

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange things happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12-13.) In these words the sacred writer instructs the followers of the Christ regarding the experiences that accompany those who live the Christ life in this world of sin. At various places in the scriptures we are forewarned as to the trials and sorrows which will be our lot if we are faithful in the service of our Lord. Jesus said, "If they have persecuted me, they will also persecute you. And ye shall be hated of all nations for my

name's sake. . . . If the world hate you, ye know that it hated me before it hated you. . . . And these things will they do unto you, because they have not known the Father, nor me." These declarations indicate what we can expect if we are true exponents of the Christ life. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12.)

The indications are, that Christian people in our generation will ere long be able to understand more fully what the "Trial of Faith" as spoken of in the scripture, means. The human family in our day seems to be well along in an era of Man Worship, Man Rule and Man Vengeance that is definitely antichrist and is arrayed against those who "Keep the commandments of God, and the faith of Jesus." In view

of this fact it is apparent that we are approaching a testing time as to whether Christ or man shall be supreme in our lives.

There are many vital points at issue on which Christian people cannot compromise regardless of the consequences. We insist that the Holy Scriptures are inspired of God and that the law of God for the human family is contained therein.

We insist that Jesus Christ is the Son of God and that we owe our allegiance to him above all others.

We insist on the efficacy of the shed blood of Christ to the atoning for the sins of the whole human family.

We insist that Christ brought from heaven to earth a saving gospel the New Testament, which sets forth the standard of life for men in this dispensation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

We insist that it is our duty to yield our lives to the instructions of the Christ in his gospel and live soberly, righteously and godly in this

present world.

We insist in our activities with our fellowmen when there is any conflict on issue that arise, that "we ought to obey God rather than men."

On these and many other vital points we cannot compromise.

In the time in which we live there is a determined rejection of the inspiration of the scriptures and a repudiation of the divinity of the Christ and the efficacy of his shed blood. Men have become bold with their blasphemy against Christ and other sacred things. In view of this, Christian people have a duty to perform which we dare not shirk.

Shall we as witnesses for the Christ sit idly by and see his gospel repudiated and blasphemed by false teachers and deceivers and say nothing about it? Is this the position that a good soldier of the cross should take? Indeed not! Jude, one of the inspired writers tells us that we "should earnestly contend for the faith which was once delivered unto the saints." The need for this is as apparent as it was in the time in

which Jude lived. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 4.)

Because of the apostasy, depravity and violence about us, godfearing people need to rise up and cry out against these evils and witness for Christ and his gospel. It is the only remedy for these conditions.

It is our duty to declare the gospel at all times, "in season, out of season," and our responsibility is not altered by the affairs of men in this world. To be true to our Lord we insist that we must earnestly contend for this gospel regardless of the opposition that we meet or the results that follow. This has been the position of men of faith through the ages that must be defended till our Lord shall come.

It is said that Alexander Mack once made this declaration during his trial of faith in his day; "It is my purpose to defend the gospel

and leave the consequences with God.' Would to God that we had more such men of faith, conviction and courage in our day.

THE LORD'S SUPPER

B. E. Kesler

Part II

In the following illustration we aim to show by diagram the chronological order of events of Passion Week. It will be well to remember the Jews' day began and ended at sunset, or 6:00 p. m. At the supper, which evidently was before midnight, Jesus said to Peter, "this day even in this night before the cock crow twice, thou shalt deny me thrice." (Mar. 14:30; Luke 22:34.) The cock crew about 3:00 a. m. or after midnight. So that part of the night before, and also that after midnight, were in the same day—the day beginning at sunset. The Jews formerly took up the lamb on the tenth day and kept it up till about 3:00 p. m. the fourteenth, when it was slain and roasted for the passover and eaten that night, the forepart of 15th

BIBLE MONITOR

West Milton, Ohio, April 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

day.

Cannon Farrar in his "Life of Christ," says "Jesus came to Bethany Friday evening, nisan the 8th. Six days before the passover." (Jno. 12:1.) Saturday the 9th was spent in Bethany "where they made him a supper." (Jno. 12:2.) Sunday was the triumphant entry into Jerusalem. (Matt. 21:5-10.) The 10th day the return to Bethany. (Mark 11:11.)

Monday the 11th day, he

goes again into the city. In the evening he returns to Bethany. (Mark 11:19.)

Tuesday, the 12th day, he goes into the city again. (Mark 11:20-27.) He now returns to the Mount of Olives, (Matt. 24:1-3; Mark 13:1-3.) He weeps over the city and spends the night in the Mount of Olives. (Matt. 23:37-38; Luke 21:37.) This was his last day of public teaching. Wednesday, the 13th day, seems to have been spent in retirement. Near its close he sent Peter and John to prepare the passover. (Luke 22:7-8.)

In that night, the 13th, our time, or the 14th, Jewish time, he instituted feet washing, the supper and communion.

Farrar says, "There are ample reasons for believing this was not the ordinary Jewish Passover, but a meal eaten by our Lord and his apostles on the previous evening, (Wednesday) nisan 13th, to which a quasi-Paschal character was given but which was intended to supersede the Jewish festival by one of far deeper and diviner significance."

It will be noted this author calls this a "meal," which was to supersede the

Wednesday	Thursday	Friday
6 p. m. Mid-Night	6 a. m. Noon	6 p. m. Mid-Night
13th Day	14th Day Nisan, April 5th	15th Day Nisan. Fri.
Nisan Preparation Day Ex. 12:15-18; Jno. 19:14-31.	Feast Day Lev. 23:5-6.	
Day when passover killed, Lev. 22:7.	Passover Ex. 12:6-8.	

In Tomb. Matt. 27:62-63.	Passover Eaten. Ex. 12:8.	Buried. Jno. 19:42.	Death. Mark 15:37.	Darkness. Mark 15:33.	Crucified. Mark 15:25.	Before Annas. John 18:13.	Arrested. Jno. 18:12.	In Garden. Jno. 18:1.	Supper. Jno. 13:2; Luke 22:20.	Peter and John Sent. Luke 22:8.
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Jewish festival. That is our idea exactly. The Lord's supper is a meal and takes the place of the Jewish feast which lasted seven days.

John says Jesus came to Bethany "six days before the passover." (Jno. 12:1.) Friday, nisan 8th, which put the passover on Thursday, nisan 15th. The supper being 24 hourse earlier puts it on Wednesday evening, nisan 14th, or 13th our time. The evening of the Jewish day preceded the morning. "From evening to evening shall ye celebrate your sabbaths." (Lev. 23:32.) "When the even was come he sat down with the twelve." (Matt 26:20.)

On Wednesday, the 13th day of Nisan, our time, toward evening, or near sunset, he sent Peter and John to prepare the passover. (Luke 22:8.) At 6 p. m. sunset, the 14th day began. This came to be known as the "preparation day." (Ex. 12:15-18; John 19:14-15, 31.) On this day all leaven was to be removed from their houses. (Ex. 12:15.) On this day, 3 p. m., the paschal lamb was killed. (Luke 22:8.) Some time after sunset Jesus comes from Mt. Olives with the other ten apostles and joins Peter and John, who had made ready for them and together they eat the supper

perhaps, about 9 p. m. (Jno. 13:2; Luke 22:20.)

At about midnight he is in the garden, (Jno. 18:1) where about 3 a. m. he was arrested, (Jno. 18:12) and taken before Annas, (Jno. 18:13) and 9 a. m. he was crucified, (Mark 15:25). At noon darkness covered the land, (Mark 15:33) until 3 p. m. when he died at the exact time the paschal lambs were slain, and just before sunset he was buried, (Jno. 19:42) and about four hours later, or 9 p. m., was the regular time for eating the passover, which was some 24 hours after Jesus ate his supper. This proves beyond a reasonable doubt, Jesus did not eat the ordinary Jewish passover. They would not arrest him on the "feast day" (Matt. 26:5), the 15th of Nisan, or Friday as we would call it, for that might cause "an uproar among the people," so they arranged and arrested him on the "preparation day," the day on which they prepared for the passover, by removing all leaven and slaying the lamb.

Farrar and Dr. Wm. Smith say the Jews, at that time, served wine with the unleavened bread at the

passover, these with the meal Jesus ate, (which as Farrar says was to "supercede the Jewish festival," would be admirably adapted to the use Jesus intended. The unleavened bread and wine for communion, and the meal for the Lord's supper, a new use to which they were consecrated, and since both were parts of the passover, they are retained in the church along with the supper as Jesus instituted them.

The peculiar way in which Peter and John were to find the "guest chamber," would seem to indicate Jesus had previously arranged with the landlord, for they were to find the room "furnished and prepared" with perhaps all they would need, and they had only to "make ready" which would be all the time would permit.

The apostles while eating did not think it was the passover. Jesus said to Judas "that thou doest do quickly. No man at the table knew why he said this to Judas, but as Judas had the bag, they thought Jesus told him to by those things they had need of against the feast, or give something to the poor." (Jno. 13:27-29.)

As seen above Peter and John had no money with which to buy the lamb, and perhaps other things needed and they thought Jesus meant for Judas to buy them, showing the passover was yet in the future.

Then when Jesus was on trial next morning before Pilate, he said to the Jews, "Ye have a custom that I should release unto you one at the passover," showing the passover was yet future. Jesus had eaten his supper the evening before, showing further he did not eat the Jewish passover. (John 19:39.) This should be conclusive as seen above, Jesus took the elements of this supper and consecrated them to a new use and purpose, and Paul, who was the first man to write about it, says he got it from Christ, that in the night of his betrayal he took the "bread and cup after supper." And so we find the church at Corinth founded by Paul, bringing a supper to church, evidently by his instructions.

True, they got out of order in eating it, which he corrected, by telling them when they come together to eat, to tarry one for the

other." Their wrong was in manner, not in matter, of eating. (I Cor. 11:20-34.)

This was some 25 years after Jesus instituted it, which shows it was still kept up in the church, along with the feet washing and the communion as Jesus instituted them. Paul knew nothing about Jesus eating the passover, but he did know he ate a supper, the Lord's supper, and he tells us he got it by revelation from Jesus Christ, while the other apostles got it from Christ orally and by his example.

Neither the passover nor the bread and cup of communion was ever called supper by any inspired man, and they who do so now, do so without authority from the Bible.

Now kind reader, you certainly know the difference between supper, and no supper at all, and if a church has no supper at all, how can it have a Lord's supper? This supper, like feet washing is to be fulfilled in the marriage supper in heaven (Luke 12:37; Rev. 19:7-9), and if your church has no Lord's supper, ours does, and you surely would not want to belong to a church

that has no Lord's supper when Jesus comes.

Now, will you go back and read this essay over again look up all the references, "prove all things, hold fast to that which is true"—the Bible.

NOTICE

The locating committee has decided to hold General Conference of 1942 at Shipshewanan Lake, Ind., on the grounds of the Brethren church.

The date this year is May 30 to June 3 inclusive. More information will appear in Monitor later.

Committee.

THE HOLY KISS

Harry Eberly

Part II

The scriptural meaning of the word is contained in the language of Paul, "That I might know Him and the power of His resurrection, and the fellowship of His suffering, being made conformable unto His death." This is the fellowship of the suffering of Christ, which unites those who pass the

holy kiss, or kiss of charity. As the suffering of Christ was confined to all the functions of his body, so must the kiss of fellowship be circumscribed within that limit. It was this fellowship of the suffering of Christ, and the desire of the apostles to be partakers of it with him, that bound them so closely to Him after they knew its meaning; and this they could not know until the power of the Spirit revealed it to them; and this could not be accomplished until the promise was fulfilled.

Friendship may bind, but fellowship unites. Friendship springs from love, fellowship is its consummation. Friendship sympathizes in loss; fellowship is a partner, partaker of that loss. There is a human fellowship as well as a divine fellowship, a natural love and a love for the spiritual. The spiritual can not exist without the natural, but the natural may exist without the spiritual. The common acceptance of the words, Charity and Love, leaves only the terms defined, with the greater half of the meaning untouched. Nothing can throw a more

deceptive mask over the true meaning of a term than to transpose or magnify the natural beyond its meaning.

The language of the apostle is to the point: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." No sharper line can be drawn between the natural and the spiritual, the human and the divine.

By contrasting the one with the other, their full meaning stands forth in such a manner as to be easily understood. In the absence of love for God and His word, all other knowledge or wisdom is as sounding brass, as empty as the Tarter's prayer mill.

Our giving shall profit us nothing whether it be of good or money, or even our

bodies as a sacrifice, when estranged from the love of God. What then, is the love of God, and what shall we do in order to show that love? To love God is to love His word, and His word is in His Son, His Son has said, "If ye love me, ye will keep my commandments, and he that loveth me not keepeth not my words." Need we any further instruction? Or shall we seek a way to escape where there is none?

God must and will have our first love, if any lasting good is to come from our being in this world. Upon a sincere love for God and his commandments is the kiss of fellowship founded. Because of the connection of the kiss with charity or love, have we been led to this elucidation of the meaning of the word from the scriptural basis. There is nothing in this world but that is entitled to a claim; for nothing was consulted before it came here; it is here from cause, not from choice. This is the logic of inheritance, and needs no proof. There is, however, a form of claim which is acquired and necessarily demands proof for its right as a claim. There was a time in the his-

tory of the world when the act of being in possession of a thing was sufficient to establish the right to claim it that law in material things was not good; it produced a contention and discord. Was it because the law was not good? No, the trouble was, the law was wrongly applied. Apply the law to the immaterial, and it will be found good. No individual has a right to what he does not hold in his possession. Many claim everything, when, in fact, they possess nothing. Here we are called to prove all things and the only possible way to do this is to obtain possession of them.

The kiss of charity as described in the scriptures is an appropriate manner in which the people of God prove the fellowship which is based upon love, and they that are in possession of it. The co-operating principle of love has manifold ways of demonstration; but none are more full of meaning than the salutation of the kiss. The attribute holy, as applied to it, lends a significance above human friendship or human fellowship. It links it to that which is sacred and divine, it im-

parts to it a union with the eternal love and fellowship. As the kiss is a binding pledge in earthly ties, so the holy kiss is a binding pledge in heavenly ties. If the kiss of Judas was to betray Christ, the holy kiss is to bind us to Him and to one another, an outward manifestation of the inward attestation to be faithful to our covenant with God and one another in preserving the fellowship of love built upon the suffering of Christ, in which was established Christian brotherhood and sisterhood.

Though we are supported by the hope of a glorious resurrection, the basis of that hope lies in the fellowship of His suffering. Here is the fullness of the salutation which is enjoined upon the people of God; a token of binding love the one to the other; a tie that binds in life's conflicts, sorrows, privations, inseparable in life or death, liberty or bonds; the one and everlasting fellowship with Him for whom, if we suffer, we shall also reign. Let us then keep the ceremony sacred and secure, endeavoring always to manifest in the act that purity of feeling on which

the holy greeting rests.

It is a question in which some speculation has been indulged as to the right the people of God have to pass this greeting to those who are not in fellowship. It is obvious that there can be no holy kiss, or kiss of charity, where there is no fellowship. Nothing but a mutual faith, prompted by a mutual love, founded upon the pure teaching of the word of God, can establish holiness.

When these are well secured, then may be observed the salutation of the holy kiss, by having established a holy fellowship. This is the limit and privilege of the kiss of love for God and God's people.

R. 1, Lebanon, Pa.

IS GOD DISPLEASED WITH THE WORLD?

We are living in a time of the distress of nations. Men's hearts are failing them because of things that are coming upon the earth. We seem to be shrouded in a fog of mystery. Everywhere people are asking the question, What is the matter with the world? What has brought about these

strange conditions? What is the way out? These questions remain unanswered.

There are those who believe that the chastening hand of God is upon the nations of the earth, that he is calling the human family into judgment. Never before in modern history has there been such confusion, depression, unemployment and uncertainty, discontent and gaunt hunger in the earth as at the present time. This is at least true of modern history. Many believe that the world has gone on in disobedience and sin until, having reached a climax of wickedness, God has put aside his mercies and drawn the sword of punishment.

They tell us, and truthfully, that God established the Sabbath, a seventh day or rest, for worship; and a reminder that there is a God, that He rules and guides the affairs of nations, holds the reins of power, and has a right to govern and direct the course of human life upon the earth. It is claimed, rightfully, that the Sabbath is one of God's greatest gifts; that man, beast and machinery need a day of rest and re-

laxation; that without this, which only the Sabbath can give, both man and beast must suffer, the nerves will be overworked, the brain fagged; that human beings will become excited, fretful, spiteful; that they will suffer physically, intellectually, and spiritually, and hasten dissolution and death. God is also concerned for the animal kingdom; He insists that the beasts He has given us to till our soil, draw our loads, and carry our burdens shall have one day in seven for rest and recuperation.

The law of the Sabbath has been disregarded; the commandment setting it apart, disobeyed; the mercies it affords are being trampled under foot. This sort of thing must be displeasing to God. There is nothing tyrannical or arbitrary in the gift of the Sabbath. It is one of God's most compassionate - arrangements for the happiness and usefulness of mankind.

God has built the home. It is a divine institution. The man must be clean, the wife must be virtuous, the children must be obedient, the marriage bond must be

held sacredly. Nothing can be more important than the purity of the family, the sanctity of the home, the proper relation between husband and wife, parents and children. How utterly this divine provision has been ignored and flung to the wind. Impurity, divorce, disobedience of children and disregard of marriage vows have reached a high tide. There is scarcely anything more appalling than the widespread disregard of the teaching of the scriptures on the subject of marriage, and the government of the family. Can God look upon the conditions that exist with indifference?

In the teachings of Moses we have God laying the foundation of civil government. There can be no progress, peace and happiness among men without law, its enforcement, the punishment of the lawless and the protection of the law-abiding and innocent. What have we in the earth today, especially in the United States? Lawlessness on every hand. Perhaps, at no time in the history of the world has a people been more indifferent to the law and its en-

forcement than the people of this country at the present time. The demon of rebellion seems to be turned loose; crimes of every kind are permitted in the most shocking manner. Can God look down upon this widespread violation of all law, legislated for the just and equal government of mankind, with indifference?

Take the literature of the country. Where is there a great daily that makes any strong plea for anything in the realm of sobriety, righteousness, common decency, and the fear of God and love of humanity. The people are reading as never before. In the daily press, monthly magazines, popular novels, they find nothing to produce serious reflection and a spirit of reverence toward God; but just the contrary. Modern literature is written without any serious thought or hint that man is responsible to his Maker; that purity of heart and home, righteousness in business, and unselfish administration of government are absolutely essential to safe progress and the happiness of mankind.

For something like a half

century Christian civilization has been cursed with a destructive criticism of the Holy Scriptures. Scholarly men have attacked the Bible from every possible standpoint. Men without spiritual discernment have undertaken to break into the spiritual realm and set up their notions and theories against the plainly written law of God, the teachings of Jesus Christ, the person and work of the Holy Ghost. It has come to pass that thousands of preachers in their pulpits disseminate unbelief, rather than faith; call in question every divine truth revealed and taught in the Bible.

Men discard the teachings of Jesus and institute some kind of education, or catechism, for the new birth, and bring into the church thousands, yea, millions of people, who have not been born again; they are not children of God. These people grow up to become the officials of the church, to control and guide the affairs of the kingdom into which they have not been introduced by the renewing of the Holy Ghost, and of which they know nothing. In their blindness they make

the sancturay a place for gymnasium exercises, swimming pools, entertainments, shows, feasts, and anything except the house of prayer and worship where the Holy Ghost has control.

Can God be unconcerned or indifferent with reference to all of this? He loved the world well enough to give His Son for its redemption; can He be pleased when practically every important truth of divine revelation is assailed and discounted by men who claim to be His called preachers and teachers? We certainly cannot believe that God is ignorant or indifferent to these conditions. He has punished sinners in the past; nations have felt the power of His judgment. Great cities, once flourishing in wealth and splendor, have been swept out of existence.

Has God changed? Will He let the world run mad? Will He quietly permit the bride of Christ to become the apostate harlot of a proud and spiritless ecclesiasticism? The Church of Jesus Christ is God's salt and light for the permeation and illumination of a lost and wicked world. When

the salt has lost its savor, and the light has been put under a bushel, can God continue to use the church for the salvation of men, for the permeation of society, and the making of the globe a fit place for peaceable and prosperous habitation?

These are serious questions that should claim thoughtful reflection, lead to prayer and to the desertion of all the idols that men within and without the church have been setting up, and widespread repentance and return to God, to the Bible, and to Jesus Christ as the one only, and all-sufficient Savior of mankind.

Sel., Lucy Klepinger.

SANCTIFICATION THROUGH FAITH

Wm. Root

In Three Parts—Part III

In this article we wish to give our argument, from the holy scriptures why we believe that sanctification, does not mean sinless perfection, pointing out mistakes made by those who say they cannot sin.

Sanctification is never perfect. Paul did not so consider himself. "Not as

though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." (Phil. 3:12.)

Isaiah exclaims, "But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Isa. 64:6.)

We believe that this is not only true concerning the people of Isaiah's time, but is likewise true of all of us today, I fear we all come short of our whole duty toward God.

Paul says, "For we know that the law is spiritual: but I am carnal, sold under sin."

Also, "O wretched man that I am! who shall deliver me from the body of this death? (Rom. 7:14-24.)

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (II Cor. 7:1.)

Sanctification of life is not optional. (I Thes. 4:3.) "For this is the will of God, even your sanctification, that ye

should abstain from fornication."

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (II Cor. 5:15.)

Mistakes by those who say they cannot sin, as mentioned in Part 2, John says, "If we say that we have no sin, we deceive ourselves and the truth is not in us." He further says in verse 6 of the same chapter "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In view of the fact that we have these plain statements of divine testimony, how then could anyone say that they could not sin?

The wise man says, "For there is not a just man upon earth, that doeth good, and sinneth not." (Eccl. 7:20.)

Solomon in his prayer for his people exclaims, "Then

hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near." (I King 8:45-46.)

Holy men of old recognized the fact that all men are subject to sin. Not only is this true of the Jews, but of the Gentiles as well. Paul says "What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." (Rom. 3:10-12.)

God says by his prophet, Ezekiel, "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (Ezek. 18:32.)

Then Paul speaks concerning the people of old, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:11-12.)

Would we then think ourselves free from committing sin? "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves among themselves, are not wise." (II Cor. 10:12.)

Peter speaks of the ungodly comparing them, "as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." (II Peter 2:12.)

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." (Verse 15.)

He speaks further concerning them in verses 20 and 21: "For if after they have escaped the pollutions

of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb: The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

Jesus said, "Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given." (St. Mark 4:24.)

Just as the people of the past as well as those living today who say they have no sin have made mistakes, just so will many be deceived in the last days. Paul says: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. For the mystery of iniquity doth already work; only he who now

letteth will let, until he be taken out of the way." And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness." (II Thess. 2:11-12.)

Jesus said "Be ye therefore perfect even as your father which is in heaven is perfect." (Matt. 5:48.) Our only hope then to one and all for perfection is in Jesus Christ. He is our hope. Paul said in writing to Timothy: "Paul, an apostle of Jesus Christ, which is our hope." (I Tim. 1:1.)

"Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Peter 1:3-4.)

May all who read these lines so sanctify their heart and life in all holiness to God and lay hold of the hope of this inheritance.

The End

NEWS ITEMS

ELDORADO, OHIO

We, the Eldorado Dunkard Brethren church, met in our regular council March 14th, with our elder, Bro. Kreider, in charge. Meeting was opened with song 201, after which Bro. L. I. Moss read I Cor. 16:1-13, and also made some helpful comments and led in prayer. Our elder then took charge.

Four letters were received, Bro. and Sister Moss and two daughters, and they were given a hearty welcome. We invite more of our brethren and sisters who are scattered, to come and locate with us and help build up our church.

Delegates to district meeting were elected at this time and officers and teachers for our Sunday school were elected for this years.

We ask our dear brethren and sisters to remember us at this place in prayer that we may be true and faithful.

Sister Rosey Raman, Cor.,
Greenville, Ohio.

WEST FULTON, OHIO

The West Fulton Dunkard Brethren met in regular quarterly council March 7th, at 1 o'clock.

Meeting was opened by singing No. 365. Bro. Melvin Roesch read Romans 12, and then led in prayer. Bro. Abe Miller modertaed the meeting.

All business was taken care of in a peaceful manner. Delegates for

District Meeting are: Bro. George Webb, Bro. Melvin Roesch and Bro. Ira Butts.

Since our last report nine church letters have been accepted and also one granted.

Bro. Roesch has consented to hold our series of meetings sometime this fall.

Our love feast is to be held May 16th. We heartily invite everyone who can, to come and enjoy the meeting with us.

Pray for the work at this place that we all may live faithful until death.

Orpha Beck, Cor.

OBITUARY

ISAIAH B. CRUMRINE

Funeral services for Isaiah B. Crumrine, 78, of Arlington, Washington, were held from the Jones & Jones chapel, Thursday afternoon at 2 o'clock. Elder E. W. Pratt and D. B. Steel officiated. Burial in the Evergreen cemetery.

Mr. Crumrine died at a Monroe hospital following an illness of six months early Monday morning. He had been a resident of Wenatchee from 1917 until 1937.

Born September 2, 1863, in Putman county, Ohio, Mr. Crumrine married Anna M. Shelt November 8, 1900. From 1900 to 1912 he was in the U. S. secret service. He farmed near Union, Ohio, but was recalled into the service in 1917. Coming to Wenatchee in 1917 he purchased an orchard in East Wenatchee and moved there with his family in 1919. He was a member of the

Dunkard Brethren church. Mrs. Crumrine died in 1936.

Surviving is one son, Warren, of Arlington, who accompanied the body of his father to Wenatchee Tuesday evening.

SISTER ELLA LOOKINGBILL

Sister Ella Lookingbill departed this life Thursday, March 5, 1942, at the home of her sister, Mrs. Annie Stitely in Waynesboro.

She had been in failing health for several years, but continued active until a week before her death. She was stricken with a paralytic stroke. She was anointed with the hope that she might recover, but God saw fit to take her home. Sister Lookingbill lived an exemplary life. Helping somebody today seemed to be her motto. We all loved her and she will be greatly missed by all.

She had been a member of the Brethren church for many years and united with the Dunkard Brethren church soon after the organization in Waynesboro.

She is survived by two sisters, Mrs. Annie Stitely and Mrs. Samuel Foust.

Funeral services were held Sunday morning, March 8th. Short services were held in the home at 9 o'clock, and further services were held in the Beaver Dam Old Order German Baptist church, in charge of Eld. W. H. Demuth, assisted by Ernest Gernand of the Old Order German Baptist church.

Interment in the cemetery adjoining.

Sister Mildred Demuth, Cor.

SEX APPEAL

Or The Modern Style of Woman's Dress

In Three Parts—Part I

(This article was not written by a preacher, nor by a social reform worker, but by a man who has spent his entire life in the dry goods business.)

"I tell you that, if these should hold their peace the stones would immediately cry out." (Luke 19:40.)

It is with something of a kindred feeling that we undertake to lay hands on this matter which today has so completely captured the hearts of women, young and old, that a proper sense of modesty and even decency seems to have been almost forgotten.

That the women of the world whose life is to please the flesh, should be carried away by the shocking styles of today, is not surprising. For these we have only sorrow. But it is to those who love the Savior and have read in His word that he who would be a friend to the world is an enemy of God—it is to these that we

appeal, with the hope that some at least may see the awful condition into which they have perhaps unwillingly come. To these we appeal with the hope that some, yea even many may be helpful not only to see the awful sin of modern dress but also to try and draw many of their sisters back into the gospel way.

The gravity of the situation can hardly be overestimated. A war has been declared against old standards into which have entered social, financial and religious problems. On the one side are the forces of purity, goodness and every virtue, together with the plain statements of the word of God. Against these are arrayed the whole strength of the lower world, which has always sought a dress which would arouse the passions of men. It is said the barbers of this country raised a fund and sent women over the country wearing their hair in the boy-bob style, and Christian women fell for this. Such has been the success of this scheme that now the barber trade is in the billion class as regards annual incomes. The prob-

lems involved in this war are different from those of former evils such as the drink traffic, human slavery, etc., because the best of people have fallen into the way of modern dress and will be our foes, when they should be heartily enlisted on the side of those who oppose this awful evil.

There can be no name fit to describe this pest of modern times, other than the plain word licentiousness. Upon this rock the nations of the past have split, and today a plague such as history does not record has gone over the earth. It is man's weakest point. Past lessons do not seem to teach, and when Satan comes with the bait of modern fashion, womankind has fallen as though stricken by a pest, and man has hardly dared raise a voice of alarm though he knows it spells ruin to the race. For every word of warning there are ten words of defense, and so the world degenerates. Even the Pope of Rome has cried out against modern styles, and the Sultan has expressed his astonishment that so called Christian people should dress in such fashion but

the Protestant world only smiles, and woman rejoices in her new found deliverance from the bondage of the skirt and hair.

The real cause for the existing state of things is a problem. People will do anything nowadays provided there is a sufficient thrill with a kick; and a certain shade of respectability—even a very thin one—can be thrown over it.

In view of the present conditions we present the following points for consideration by Christian women to whom we make our appeal for help.

The amount of clothing worn today by the average well-dressed woman weighs sixteen ounces—this includes two very thin supple undergarments, a pair of hose and an outer dress of sheerest weave. Occasionally a small guard is worn at the bust and a hip band and an underslip, very short about thirty-six inches in length from bust to knee. This clothing, very neat in appearance, is of such delicate texture that all feminine charm are plainly visible and really enhanced. When the wind blows the effect is very decided, a strong ap-

peal is given to the curious to look and admire—you have noticed this time and again. Men have a way of congregating on street corners where ladies must pass, standing for hours. The Flat Iron building in New York is known widely as a loafing place, as streams of ladies pass to and fro. This is picture No. 1.

Now let us look at picture No. 2. A young lady, sixteen years of age—very thin sheer dress, very short, about to the knees or less—very attractive hose, very pale flesh color, wonderful slippers, on pretty narrow feet, no sleeves in the gown and very low round neck, in stooping over the dress opens, no intention is made of a display and no one could act more modest and innocent as our young lady tugs at her short dress that will not cover her peeping knees. It's all so sweet and charming that you forget all and just sit and admire. It's all very sweet and lovely, but what is the effect upon the men who behold? Well ask them.

Picture No. 3. A lady along about 35 years of age—in the prime of life—splendid in appearance, well

groomed, good health, she wears evening clothes all hours of the day, beautiful and artistic—a matchless figure, everything open and visible, beautiful arms white and smooth as ivory, a heaving bosom full and well proportioned—lace concealed—you've seen it haven't you—dress about to the knees, splendid limbs, well-fitting slippers, and oh the pretty silk hose just adorable, see them a block off—manners lovely—perfect lady you simply admire her. This is the great trump—"Sex Appeal."

Kind reader, we detest anything of this character and we certainly have no desire to criticize any lady—no, no—we wish only to do a duty and trust that some one may have their eyes opened and see the gigantic evil in all of this.

Women are the mainstay of the nation. The home is the hope. Destroy this and you are through. In a few years virtue will disappear. Women will sink to a low place in life. Homes will be charnel houses—men will sink to the level of the brutes and lower.

"Sex Appeal will do its work. What is sex appeal,

pray tell? You ask. In the beginning God created man male and female. Man to labor and woman to replenish the race. The attraction of the sex is the strongest trait in the race. Man will forsake all, and leave every blood tie for the wife of his choice. The Savior corroborates this truth. The creator gave woman a power over man that never wanes—It is the power of sex appeal which is very good in its place but which proves to be the very gates of hell when out of place. As stated by an Evangelist, it is all very right and proper for a woman to appeal to one man but not to all men.

This is what we mean—woman appeals to man through physical charms. These charms are the face, hair, color, proportions of the person, the neck and the throat, shoulders, arms, bust, hips and limbs. Civilized and Christian people do not require a veil for the face; woman need not cover her face, hair or neck. All other portions of the person are sacred and are certainly to be covered decently or veiled. There is no sex appeal when this is conformed to.

Now why so strict demands on the attire of women and girls? There is no record in modern times of such unholy styles and apparel as are seen on every street today. This is true of America and parts of France most certainly. The effect of this degeneracy will be set forth as we study the question. The condition has come gradually; low neck, short sleeves, no neck, no sleeves, narrower body, shorter length, thinner materials.

How did this change come about? Surely American women are superior to the lady of Paris. Travelers from London this year, 1926, interviewed, are positive that English women have not lowered their ideas of decency but are clothed conservatively in modest styles as compared to French and American women. How can you account for the American woman and her conduct morally?

Cause No. 1—The underworld in America has been very active ever since prohibition came into effect. This element comprises the liquor interests with all of its friends and beneficiaries

and the class of people that thrive on vice conditions, and also that class of people that find revenue and profit in encouraging desperate conditions and customs. More than a billion dollars was spent for silk hose last year or about ten dollars for every woman in the United States. Liquor interests have fought effectively and successfully to undermine the high ideals of America and have used woman by appealing to her sex vanity and love of clothes. By ruining women the victory is assured for the return of the saloon. Friends, please ponder this. How is this brought about? Women are quick to grasp any new thing in dress and adornment and vie with each other in the introduction of new fads. A woman of unsavory reputation appears in some new style of dress and suddenly respectable women follow the fad, only going a little farther by making a garment a little more daring and extreme. Have you noticed this? This is the way that the liquor men have debauched the American woman. It's strange that even Christian women of religious character yield

to debasing styles of clothes.
But they do so and that
quite easily.

(To be continued.)

MEMORY VERSES

Moses said: Deut. 18:15.
Mother said: John 2:5.
God said: Matt. 17:5.
Jesus said: Jno. 12:47-50,
Luke 6:46.

ADULT SUNDAY SCHOOL LESSONS

Apr. 5—John 20:1-31.
Apr. 12—Gen. 16:1-16.
Apr. 19—Gen. 17:1-27.
Apr. 26—Gen. 18:1-32.
May 3—Gen. 19:1-30.
May 10—Gen. 21:1-34.
May 17—Gen. 22:1-19.
May 24—Gen. 23:1-20.
May 31—Gen. 24:1-29.
June 7—Gen. 24:30-67.
June 14—Gen. 25:1-34.
June 21—Gen. 27:1-29.
June 28—Gen. 27:30-46.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 5—Easter, Nature and the
Resurrection. I Cor. 15:
35-58.
Apr. 12—Jesus in a Sad Home. John
John 11:1-46.
Apr. 19—Jesus Honored as King.
Matt. 21:1-11.
Apr. 26—Jesus in the House of God.
Matt. 21:12-16.

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May 3—Jesus' Last Night With the
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saken. Matt. 26:47-56.
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Matt. 26:57-75.
May 24—Jesus and Pilate. Matt.
27:11-26.
May 31—Jesus Crucified. Matt. 27:
27-50.
June 7—Events After Jesus' Death.
Matt. 27:51-66.
June 14—Jesus Arises From the
Dead. Matt. 28:1-15.
June 21—Jesus Goes to Heaven. Acts
1:9-14.
June 28—Review: Life and Death of
Jesus.

BIBLE MONITOR

Vol. XX

May 1, 1942

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

EXCEEDING JOY

In speaking of the fiery trial of Christian people in the perilous days preceding the return of our Lord to earth the apostle Paul leaves a comforting thought that will help sustain us in the midst of our trying experiences. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:13.)

In the midst of these grievous, disturbing and trying situations in which we are now living it is comforting to know that this world will not always continue on in such a state of corruption and violence. Some day, and it may not be long, our God will bring this maelstrom of human depravity and futility to a sud-

den and tragic close. So sudden that it will strike terror of inconceivable proportions into the hearts of men all over the face of the earth. Paul tells us it will be "in a moment, in the twinkling of an eye." John the revelator tells us "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Rev. 1:7.) It will be tragic because so many will not be prepared for this terrible event. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a

mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? (Rev. 6:12-17.)

With this awful picture upon our minds let us now try to conceive of the feelings of the faithful remnant of God's people living on the earth when this sudden calamity comes upon the earth. Paul tells us we shall "be glad also with exceeding joy." From the expression he uses here it will be a time of great rejoicing for those who have washed their robes and made them white in the blood of the Lamb and have their names inscribed in the Lamb's book of life.

Peter uses an expression of like nature on the same subject in I Peter 1:8. "With joy unspeakable and full of glory." The expressions rather indicate an inexpressible feeling of joy that wells up within the redeemed of earth when they "see the Son of man coming in the clouds of heaven with power and great glory." Evidently the feeling of the soul that is at peace with God when the Lord returns will be of such joy that it can not be expressed, uttered or described. The cause of this joy is understandable. If we are true to our Lord, when he comes it will mean our deliverance from this old world with all of its sorrows and troubles. It will be the fulfillment of our hopes, our desires and our faith. "Receiving the end of your faith, even the salvation of your souls." (I Pet. 1:9.) Indeed, we will have reason to rejoice.

Apparently the time immediately preceding the coming of our Lord will be exceedingly troublesome and trying upon Christian people because of the evil forces of the world arrayed against them in a desperate effort to overcome and de-

stroy the faith of our Lord Jesus Christ upon the earth. The present set up in the civil governments of the nations of the world is suggestive that we may be very near that severe tribulation of Christian people. Our Lord has left us a promise however that we can cling to in faith believing until he shall come. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24: 21-22.)

We may soon experience a time of great suffering and sorrow but the promises of God are sure and we can cling to them until our deliverer shall come. "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." (John 16:20.) In the midst of this dark hour which is coming upon the world the power and glory of our God will be revealed to the saving of his people. "For the Lord

himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thes. 4:16-18.)

CORRECTION

A typographical error in April 1st Monitor, on page six, seventh line from bottom, column two, read first instead of "last." B. E. Kesler.

NOTICE

In some way the name of Elder J. A. Root was left out of our ministerial list in the February 1st issue of Monitor. Please insert this in your list. His address is Waterford, Cal.

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H. R. Dickey—Deer Creek, Ill., P. O. Box 23.

BIBLE MONITOR

West Milton, Ohio, May 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

WHAT THEN?

Lewis B. Flohr

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into

death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (Rom. 6:1-6.)

What then? shal we sin, because we are not under the law, but under grace? God forbid. (Rom. 6:15.)

Yes, what then? A reading, careful and prayerful study of the entire 6th chapter of Romans, with its questions and answers, ought to quicken (make actively alive) us, who were dead, but who are now in the Lord Jesus Christ alive.

In these latter days, when it is difficult for many to determine whether this or that activity, act, or procedure violates the New Testament law, the Gospel of Liberty, we must be wise as serpents and as harmless as doves. We must strain every energy to discern clearly the line that separ-

ates the Kingdom of Light and the Kingdom of Darkness; the Kingdom of God and the Kingdom of Evil. We must needs remember that spiritual things are spiritually discerned, and that the kings (rulers) of this world are not safe interpreters of things spiritual, not guides in applying God's word. Job says (Job 31:14) "What then shall I do when God riseth up? and when he visiteth what shall I answer?" Job asks these questions on the basis of the preceding verse. "If I despise the cause of my manservant or of my maidservant, when they contend with me." Servants, in Job's age, were usually thought of as chattels, personal property, to be dealt with as such, not as fellow human beings. Cain asked, "Am I my brother's keeper?" The lawyer asked, "Who is my neighbor?" Who is your neighbor? Is he only the one or ones across the fields or down the road? Or is he in the antipodes as well? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Is not every human a neighbor, regard-

less for race, or any other item or factor?

When priests and levites were sent from Jerusalem to John the Baptist to inquire of him who and what he was, he replied without hesitancy that he was not the Christ; their next query was, What then? Art thou Elias? I am not. Art thou a prophet? No. Who art thou, that we may give an answer? I am the voice of one crying in the wilderness, make straight the way of the Lord. Are we each a voice crying out in the present wilderness of sin for the straight way of the Lord? "What then" will meet us in eternity?

What Then?

When the great plants of our cities
Have turned out their last finish-
work;

When our merchants have sold their
last yard of silk

And dismissed the last tired clerk;

When our banks have raked in their
last dollar

And paid the last dividend;

When the Judge of the earth says,
"Close for the night," and asks for
a balance—

What then?

When the choir has sung its last
anthem

And the preacher has made his
last prayer;

When the people have heard their
 last sermon
 And the sound has died out on
 the air;
 When the Bible lies closed on the
 altar,
 And the pews are all empty of
 men
 And each one stands facing his
 record
 And the great Book is opened—
 What then?

When the actors have played their
 last drama,
 And the mimic has made his last
 fun,
 When the film has flashed its last
 picture,
 And the billboard displayed its
 last run;
 When the crowd seeking pleasure
 has vanished,
 And gone out in the darkness
 again—
 When the trumpet of ages is sound-
 ed,
 And we stand up before Him—
 What then?

When the bugle's call sinks into
 silence
 And the long marching columns
 stand still,
 When the captain repeats his last
 orders,
 And they've captured the last fort
 and hill,
 And the flag has been hauled from
 the masthead,
 And the wounded afield checked
 in,
 And a world that rejected its
 Savior,
 Is asked for a reason—
 What then?

Vienna, Va.

CHRISTIAN WOMEN'S SIGN OF AUTHORITY

B. E. Kesler

Part I

This is admittedly a difficult subject upon which to write; for the reason the language in which it is given is to the illiterate. More or less ambiguous. If Paul had meant Christian women could wear any kind of head dress worldly women wear, or wear their hair as wordly women wear theirs, then he need not have said anything about it, and evidently would not. Or if he meant Christian women should not cut their hair off he could have said so in few words. Besides their is absolutely no evidence they were cutting their hair off. So if he did not mean to teach there should be an outward distinction between men and women in worship, indicated by covered and uncovered heads, his teaching, I Cor. 11:1-16, is not only meaningless, but useless. Manifestly then he did not mean Christian women should dress their heads and cut off their hair as ungodly women did. This

must be apparent to everybody. His teaching here can not, and will not be so construed by anybody. Then let us try to reason this thing out and see if we can not discover what the teaching is.

The reader will now turn with me to I Cor. 11, and let's read from the first to the sixteenth verse. Very well, now, to us common folks, and to those who, in debate, try to divert our minds from the truth, this language seems to be ambiguous, doubtful. Not so with scholars. With them, the teaching is clear. To show this I shall here use the comments of Matthew Henry, an English Presbyterian, divine and commentator, in his commentary. I shall also use the notes of Albert Barnes, Methodist, an American divine, in his comments on this scripture. These comments were not given in controversy, nor in the strain of debate, nor because their churches practiced in harmony with their comments, for they didn't, but in moments of calm and sober reflection in an effort to make Paul's teaching clear to their readers.

Now let's reread verse 4.

"Every man praying or prophesying, having his head covered dishonoreth his head." Barnes, "With a veil, turban, cap, or what ever was worn on the head." So Mr. Barnes understood this as everybody does. Men appear in worship bare-headed. And the hair is not the covering Paul had in mind.

(Verse 5) "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is all one as if she were shaven."

Henry, "She might with equal decency, cut her hair short, or cut it close, which was the custom of the man in that day."

Barnes, "That is with the veil removed which she usually wore." "For that is all one," as if her long hair, which nature teaches her she should wear as a veil should be cut off. To remove that (the veil) is to appear, in this respect, like the other sex, (uncovered) and to lay aside the badge of her own (sex), and yet to lay aside the veil, (covering) the appropriate badge of her sex, and of her sense of subordination."

So Mr. Henry says she

might just as well cut her hair off like men if she is not covered with something other than the hair. And Mr. Barnes says if she removes the veil, it is all one as if she should cut her long hair off, and that the veil, not the hair, is the badge of her own sex.

All this teaches there should be an outward distinction between man and women in worship indicated by covered and uncovered heads. Men bareheaded and women covered with the veil, in addition to nature's covering, the hair.

(Verse 6) "For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven let her be covered."

Barnes: "If her head be not covered with a veil, let her be covered with a veil." Mr. Barnes says this verse doesn't mean if her head be bald, not covered with hair, let her be covered with hair, but if her head be not covered with a veil, let her be covered with a veil. And Paul says then "if she be not covered with a veil," let her also be shorn," as the men were. But it being a shame for women to be shorn

(bobbed) let her be covered with a veil. And that's the plain teaching.

(Verse 10) "For this cause ought the woman to have power on her head because of the angels."

Henry. Power, that is a veil, the token not of having the power or superiority, but being under the power of her husband, subject to him, and inferior to the other sex.

Barnes. It is generally agreed that the word power here denotes a veil or covering for the head. There can be no doubt a veil is meant.

Mr. Henry says the word power in this verse means a veil, the token of her subjection, and Mr. Barnes says it is generally agreed that this word power means a veil, that scholars are agreed on that fact, and then adds, "there can be no doubt a veil is meant." So with scholars there is no doubt about the word power here meaning a veil.

Verses 15. "But if a woman have long hair, it is a glory to her, for her hair is given her for a covering."

Barnes, "It is given to her as a sort of natural veil, and to indicate the propriety of her wearing a veil."

Mr. Barnes says her hair is given her as nature's veil or covering and to indicate the propriety of her wearing a veil. So she should not bob nature's covering but regard it as indicating the propriety of wearing a veil, the badge of distinction between men and women in worship.

Verse 16, "But if any man be contentious, we have no such custom, neither the churches of God."

Henry. "He (Paul) sums up by referring those who were contentious, to the usages and customs of the churches, and the common practice of the churches is what he would have them govern themselves by. It was the custom and usage of the churches for women to appear in public assemblies, and to join in public worship veiled, and it was manifestly decent that they should do so. Those must be very contentious indeed, who would quarrel with this or lay it aside." So then it was the usage and custom of the churches in Paul's day for women to be veiled in worship, and the contention was on the part of those who objected to wearing the veil, and so it is today.

Mr. Barnes, on verse 16, has this to say, "No such custom—we the apostles in the church which we have elsewhere founded; or we have no such custom in Judea. The sense is that it is contrary there for women to appear in public unveiled. Neither the churches of God, the churches elsewhere. It is customary there (in Judea) for women to appear veiled. If at Corinth the custom is not observed, it will be a departure from what has elsewhere been regarded as proper and will offend those churches."

From this we see by these two eminent authors, scholars it was customary in the churches founded by the apostles for women to be veiled in times of worship, and failure to do so would offend the other churches, and so long as they observe the custom, no occasion could arise for contention; and that it was the useage and custom of the churches for women to be veiled, or to wear the veil in times of worship.

There are those who still believe that preying upon the honest is the easiest way of making a living.

SEX APPEAL

Or The Modern Styles of
Woman's Dress

Part II

Cause No. 2—The emancipation in granting suffrage with privilege of holding office has been misunderstood by the great mass of women. Woman's place in life has restrictions which can never be laid aside. The most important is that of sex. Women can do some things better than men, and vice versa. Each has their place. When women mingle with men and lay aside the restrictions necessary to the well-being of both men and women they descend and pull men down accordingly. The important restriction placed upon woman always has been the manner of body covering. Women have rebelled all through the centuries at this restraint. Many women are frantic to discard feminine attire; but to adopt man's attire does not seem practical. Have you noticed tourists driving through the country. Isn't the woman in khaki lovely! They look like——. No!

Man's attire will never suit woman. But here is where the real grief comes. Woman cannot wear men's clothes, but she can wear less of her own clothes, and abbreviate them until she is not hampered or impeded. Then she simply fails to wear enough clothes for decency.

Cause No. 3—We must now consider dress from two angles. There are two classes of dress. The one may be classed as the conservative style; the other dress falls into the category of the dress with sex appeal.

The conservative dress is of decent, proper length, a sufficient sleeve, full enough that the movement at the hips will not attract undue notice, and with no needless exposure of bosom. The dress with sex appeal is very short and narrow, showing all movements of the body, especially the hips, little or no sleeve, low neck, and so made as to emphasize all feminine and sex charms. With bright hose, such that attracts, very often the shade described as nude—and you have the real garment of sex appeal.

We will make war on the dress of sex appeal for modest women, and it cer-

tainly behoves all to encourage any propaganda that asks Christian women to discard any dress that fails to meet the requirements of common decency. This stlye of dress has caused many otherwise clean women, to lower themselves. There was a time and day when all women wore clothes of decent stlye, but it is not this present day. The writer well remembers the days of the eighties and nineties when the red-light abounded in every city and town, and was called a necessary evil. The inmates of these places could easily be identified by their dress, but never in any instance, and we have a splendid memory, were any of the demi-mode dressed in such styles as many of our nicest women of today wear. It's terrible to what we have sunk.

After some deliberations a careful list of questions was formulated, and very seriously propounded to people of various ages, of both sexes, including those of tender years and the older class. These questions were asked, to learn what thoughts prevailed in the minds of these persons, and

principally to ascertain whether the standard of virtue and decency had actually lowered, or whether people generally were simply following different customs and ideas in regard to dress. We will give you these questions and the answers that we received.

First person interviewed. Woman of forty-five. Business, commercial traveler. Headquarters, New York. Line represented, Ladies' Wearing Apparel. Experience and travel extend over many years. A woman of the better class, religiously educated, broad and intelligent.

Quenstion 1—Do you classify styles in ladies' dresses?

Answer, Yes.

Question 2—How do you classify these stvles, and how many are there?

Answer, In regard to culture descriptions there are two styles for women. The one is the conservative style, the other is the style of the sex appeal.

Question 3—Will you describe these dresses?

Answer, Yes. The conservative style is generally worn by mature women and sometimes by younger

women. This dress covers the person entirely and is in accord with every demand of modesty and common decency. It is not low in the neck, sufficient sleeve and full enough to conceal any movement of the person, and covers the extremities below the line of sex attraction. It speaks modesty in every line. There is no display of sex charm and no appeal to the eye that can create impressions that are a detriment. It is not an advertisement.

Question 4—Describe the other style of dress.

Answer. The dress with sex appeal is universally popular with all women generally under fifty years of age. The dress is constructed in such a manner that all sex charm is evident, little or no sleeve, low in the neck, scanty at the hips, very short in the back. The materials are delicate, little or no underclothing. A windy day is an aid to the wearer, the dress blows up against the person and gives a real display in French art.

Listen to this question and be ashamed.

Question 5—Do you believe that women realize the impression that this style of

dress makes on the public that must observe?

Listen to this terrible answer.

Answer. I most certainly do. A woman is well aware of her own sex charms and naturally wants to display them. She also knows that this display has the same effect that a red rag has on a bull.

These are the exact words, dear friends. This comes from a woman of experience, and broad knowledge. What do you think of that? Her business lies in this very line and her word has weight.

We now turn to hear what men of mature years think and have to say on this very important matter.

Question 6—Mr. A. This man is a business man of experience, successful and of good character.

What is your opinion of present styles, and are women aware of the impression made when garbed in the dress of sex appeal?

First, ladies' apparel has changed decidedly in the past few years. The change is not one of ordinary character as in previous years, but the greatest innovation is that the clothing is de-

cidedly scanty. The aim seems to be to emphasize the sex charm, and in this direction the result certainly is most gratifying. There is no doubt, in my mind at least, that women are unaware of the impression created when clothed in the modern dress. They seem to enjoy the novelty of it. They also seem to act and feel natural. It is a revelation to find that women generally will fall for things of this kind. I certainly gave women credit for more character in this direction. What will they do next in this line.

This man was an ordinary man and in conversing with a number of men their verdict was absolutely the same. They were not in any way model, or religious men.

We now turn to the younger women or rather girl. Of course this matter requires delicate approach, but if the question is properly put, most girls will give you their real opinion of modern dress.

7—Miss C—A young lady, good character, in the world making her own way. Ordinary as thousands—No particular ideals.

What is your honest

opinion of the modern dress?

Answer—The modern dress has always appeared to me as indecent. When the sleeveless dress appeared I wore a sweater to cover my person. The knee dress is positively immoral. I cannot account for such a state of affairs. It is my opinion that women generally are slipping. It is rotten.

Any person with any decency about them can understand the position of this young lady. Her position is absolutely the same as all that were interviewed. It was difficult to converse upon this theme, but they were all in accord that women well knew the bad impressions they make clothed in the sex appeal dress.

Now what do you think? When the lid is removed and we look into things, we find something not expected. If people honestly state their opinion in this matter you will get replies just as the answers recorded.

8. The boys twelve to twenty-five years of age. These are the men of tomorrow and the nations hope. What kind of men will they be? What atmos-

phere is theirs, with what is daily before them? What chance have they to be pure?

John M.—Youn man 17 or 18 years of age. In school works part of the day. Fair sort of boy of this day and age. Movie fan, sport, drives an old Ford, harmless.

9.—John, what do you think of the present styles in the dress of women and girls.

Answer. To be plain with you my opinion is that they like to display themselves. Many are not clothed decently and they don't care if they are not. My impression is that girls generally are rather fast and are certainly encouraged by their mothers. An old lady dolled up looks better from her back than from her face. They look frivolous. Age cannot be concealed to the average man.

Friends, you see that the general verdict is that the modern dress is not only immoral but that many wearers absolutely realize the impression that a sex dress makes on others. There has been some attention given the matter of dress but not enough. No real effort has been able to

bring to notice the evils. But the time is here now and we wish to rouse every lover of decency. We must do it, as before us there is approaching something likened to SODOM and GOMORRAH, and woe be to us if we fail to warn others of impending doom. Licentiousness brought about the doom of these old cities and also was the ruin of the nations of old. Can we escape just punishment?

(To be continued.)

ATTENTION

In the minutes of the first district meeting of the First District, held at Mechanicsburg, Pa., April 27, 1928, the Lower Cumberland, Pa., congregation presents a form of Sunday school government and rules, to this district meeting. I shall not mention all of them.

Under Article 3. Other officers and teachers to be elected by church council, all such to be in the order and good standing in the church.

Article 4 states: Brethren having the above qualifications should be preferred for adult and intermediate

classes as teachers, while sisters might be used for juvenile classes.

Then in the annual meeting minutes of June 6th and 7th, 1928, the answer to the query by conference reads:

No. 3: Where article 1 and 2 are practicable other officers and teachers to be elected by church council, all such to be in the order and good standing in the church.

Article 4 reads: Brethren having the above qualifications should be preferred for adult and intermediate classes as teachers, while sisters might be used for juvenile classes.

This was the decision of conference as much as any decision conference has ever made.

Instead of this being placed in the Polity Book, it was decided it be in the Church Manual.

When the Manual was printed it contained much more than conference had decided. Under Chapter VII in Sunday Schools, it really has two forms of Sunday school government. The first not adopted by conference.

It stood this way, and some churches use one form

and others another. The Church Manual was not approved by conference until 1935.

I intended to call attention to conflict of these two plans for Sunday school work, but while Bro. T. C. Ecker, J. L. Myers and myself were absent to form an answer to the NRA program. This was taken up and the Church Manual adopted.

There still is confusion because of the two plans. The last plan in the Manual was taken article by article and discussed and adopted by conference, the first plan written in without the sanction of conference.

Without question our churches ought to follow the second.

NEWS ITEMS

GOSHEN, IND.

On March 21st, at 1:45 we met in regular quarterly council with our Elder, B. E. Kesler, in charge, song No. 237 was sung, then Bro. Kesler read James 3 and suggested and urged all to try to be directed by this chapter and obey its teachings. Bro. Roy Swihart led in prayer.

We then proceeded with the busi-

ness part of the services.

Because of the traffic by the church it was decided to place church zone signs on both sides of the church.

The spring love feast is omitted but expect to have an all day service at the fall love feast, date to be announced later.

Delegates to District Meeting were chosen as follows: Elder B. E. Kesler, Bro. J. W. Priser and Bro. Dallas Sigler, with Bro. Harry Gunderman, Bro. Roy Swihart and Bro. Geo. Replogle alternates.

A tornado struck a section of Goshen damaging property and making many families homeless, our church decided to lift an offering for this relief work the following day which amounted to \$60.07.

Our regular council offering was \$6.86. All business was cared for in a Christian spirit. Song No. 81 was sung and prayer by Bro. Geo. Replogle.

On the following day Bro. and Sister Theodore Myers also Bro. and Sister Paul Myers of North Canton, Ohio, was with us. Bro. Paul conducted the devotional service for Sunday school, then Bro. Myers gave us a splendid message, subject, the ark being typical of the church of Christ so many practical thoughts were brought out that I couldn't see how the unsaved could sit still and not come into the Ark of Safety, especially in this terrible time of war and unrest.

We are glad the Lord has seen fit to spare Sister Martha Wallace who has been ill for four months to again come to the house of God and worship with us, though not strong, we trust if not against His will she will speedily recover.

May God's blessings be upon us and help us stay calm and trustful in these trying times and above all faithful to Him that our labors may not be in vain.

Yours in His service,

Sarah E. Yontz,
R. 2, Shipshewana, Ind.

LITITZ, PA.

The love feast of the North Lancaster County will be held at Lititz on Sunday, May 17th, Sunday school at 9:30 a. m.

On March 28th, we held our council. It was decided to change the time for Sunday school from 10 o'clock to 9:30 a. m.

Delegates were elected for District Meeting. We decided to have a series of meetings some time in November, with Elder J. P. Robbins from Ohio, the evangelist. Also to have singing in the homes the first Sunday in every month. We extend a hearty invitation to all who can to attend our love feast.

Susanna B. Johns.

ENGLEWOOD, OHIO

We met in regular quarterly council March 28th, at 2:00 p. m. The services were opened by singing 496, then Bro. Lawrence Kreider read Psalms 46, and led in prayer. Bro. J. P. Robbins had charge of the meeting. The delegates for district meeting were chosen. There were several other items of business which were soon disposed of in a Christian manner. The meeting came to a close with a fervent prayer by Bro. L. W. Beery.

Pray for us and the church at

large, that we may all stand firm for the cause of Christ as the evil days come upon us.

Ivene Diehl, Cor.

STEMLY CHAPEL, VA.

The Berean congregation met in council March 21, 1942, with Bro. T. I. Bowman in charge. Only a few were present as the weather was bad.

It was decided to have the love feast on Saturday before the third Sunday in May.

Bettie Winegord,
Port Republic, Va.

WAYNESBORO, PA.

The Waynesboro congregation will have their love feast Sunday, May 3rd. Sunday School at 9:30 a. m., and preaching at 10:30 a. m. A hearty invitation is extended to all who can attend these meetings.

Mildred Demuth, Cor.

NEWBERG, ORE.

The Newberg Dunkard Brethren met in regular council March 27th, at 2:30 p. m. All things were disposed of in a Christ like manner.

At this time it was decided to hold our love feast on Saturday evening before Easter, which we did. Some could not be present on account of sickness and other hindrances. Elder Galen Harlacher officiated. We were made to think of the first Lord's supper in the upper room at Jerusalem where there were twelve present, but we sincerely hope that there was no Judas among us.

Easter Sunday was a full day for us. In the forenoon we had Sunday school followed by an Easter sermon by Elder J. A. Reed, then we had dinner in the basement for all present, followed at 2:30 p. m. by another sermon by Bro. Reed. In the evening we had our regular services. Bible study at seven followed by preaching.

There are only a few of us but we love to meet together in the Lord's house to worship. We are taught in the word not to forsake the assembling of ourselves together as the manner of some is, but exhorting one another so much the more as ye see the day approaching. We get much encouragement by our meeting together in worship if we do so with a pure heart and in spirit and in truth.

Those who absent themselves from the place of worship do not know the blessings they are missing. The time may come, sooner than we think, when we will no longer be permitted to worship as we now do. Let us not neglect our privileges and duty while we have them.

You may sing of the beauty
Of mountain and dale,
Of the silvery streamlets,
And flowers of the vale;
But the place most delightful
This earth can afford
Is the place of devotion,
The house of the Lord.

Mollie Harlacher,
R. 2, Box 149, Newberg, Ore.

MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren church met Thursday evening, March 26th at 8 o'clock for our

council. Opening song 742. Bro. H. L. Junkins read I Thes. 5:1-15 and led in prayer. The minutes of our former meeting were read. We decided on an evangelist which will be announced.

We will hold our love feast May 9th and 10th, beginning Saturday at 10 a. m. We invite all who can come and worship with us, especially the elders and ministers.

We also decided to send our Elder to annual conference.

Closing song No. 500 and closing prayer by Bro. Clayton Weaver.

We ask an interest in the prayers of our brethren and sisters that we may grow stronger and work more for God's kingdom and may God add his blessings is our prayer.

Harry L. Junkins, Cor.

OBITUARY

CLARENCE RENSBERGER

Clarence Rensberger, of 1504 N. Logan street, Mishawaka, Ind., passed away in Epworth hospital, March 6th, age 71 years. He was born near Teegarden, Ind., Jan. 19, 1871.

He was a son of John and Adeline Rensberger. He was married December 14, 1898 to Daisy Jane Cudney. She, with one infant son, preceded him in death in 1900.

He was married again to Laura W. Brown, March 9, 1902. After spending some years in North Dakota and eastern Maryland, they returned to Indiana and settled near Teegarden.

In 1936 they moved to South Bend where they resided until the time of his wife's death in June, 1940. Since then he made his home with his daughter in Mishawaka.

He was a member of the Dunkard Brethren church.

Surviving are the following children: Ray D. Rensberger, Sherwood, Ohio; Mrs. Nina Hartman, Mishawaka, Ind., Harold and Herbert, of Walkerton, Ind.; Vita F. Rensberger of New Castle, Ind.; Roy T. and Mrs. Charles Fisher of North Liberty, together with 11 grandchildren and the following brothers and sisters: Arnold Rensberger, North Liberty, Ind., Amos Rensberger, Davenport, Ia., Virgil Rensberger of Laporte, Ind., Mrs. Susie Freed of South Bend, Ind., Mrs. Lillie Cudney, Plymouth, Ind., and Mrs. Minnie Dowell, Elkhart, Ind.

Funeral services at 1:30 Sunday in the Pine Creek church with burial in Polk township cemetery.

CATHERINE GLICK MICHAEL

Wife of the late G. W. Michael, who preceded her in death by 20 years, died at her home in Bridgewater, Va., Thursday morning, March 19, 1942, at 8:15. Her death was due to complications.

She was born July 4, 1862, at Weyers Cave, Va.

Mrs. Michael was the daughter of John and Elizabeth Wine Glick and was married to George W. Michael on December 25, 1881. They spent most of their married life in the Mt. Solon community where a family of nine children were born. After the death of her husband she moved to Bridgewater, Va., where

she spent the remaining years of life.

She was a life long and faithful member of the Church of The Brethren, until a few years ago, she united with the Dunkard Brethren where she continued steadfast, unmovable always, abounding in the work of the Lord. We miss her good councils.

She is survived by eight children: Willie V. Rexrode of Hopewell, Va., Cho V. Michael of Bridgewater, Va., Delphia E. Michael, Timberville, Va., Mattie M. Spitzer, Mt. Solon, Va., Johnnie A. Michael, Bridgewater, Va., Hattie B. Taylor of Arlington, Va., Hazel B. Michael of Mt. Solon, Va., Sylvia O. Michael of Bridgewater, Va. She also leaves 16 grandchildren and six great grandchildren.

Funeral services at Sangerville Church of The Brethren by T. I. Bowman assisted by M. S. Sanger. Pallbearers were grandsons.

She leaves many friends in Bridgewater and Mt. Solon communities to mourn her passing.

Bettie Winegord,
Port Republic, Va.

TALKATIVENESS

Talkativeness is utterly ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevent fruit alto-

gether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk.

First, it dissipates the spiritual powers. The thought and feeling of the soul are like powder and steam—the more they are condensed the greater their power. The steam that if properly compressed would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hour spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace beyond our present deams.

Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversations we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream arises again. The Holy Spirit warns us that “in the

multitude of words there lacketh not sin.” It is impossible for even the best of saint to talk beyond a certain point without saying something unkind or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an inferior furnace of suffering that burns out the excessive effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk’s sake, or merely to entertain. To speak effectively we must speak in God’s appointed time and in harmony with the indwelling Holy Spirit.

“He that hath knowledge

spareth his words; and a man of understanding is of a cool spirit." (Prov. 17:27, R. V.)

"In quietness and in confidence shall be your strength." (Isa. 30:15. Eccl. 5:2-3.)—Tract.

HONESTY

There is so much contained in this word honesty. It does not only mean to pay our debts. There are many people living today who who wouldn't take a cent that doesn't belong to them but still they are not truly honest. While the world is looking at them as honest men and giving them credit for it, the One that can see into the very recesses of our hearts is passing judgment of dishonesty upon them. And it is not what we think or others think of us that counts but what we really are.

The Christian is the only one who has a chance to come up to Christ's standard of honesty. Some may say, "I know many good honest people who have never made any profession. This is not true. As the Lord has bought us with a

price (I Cor. 6:20), we are not our own, but we belong to the Lord; He created us for His glory (Isa. 43:7). Man walked away from God, but His love was so great that He was willing to give the best that heaven had (His only Son) to buy us back. How then can we call any one honest who is robbing God of what He has made for His glory and also paid a great price for?

We owe our all to Him. The poet says, "I owe Him more than I can pay." This is a debt that every one of us has, and how can we think any one honest who has a debt and is not putting forth any effort to pay it?

Too many professed Christians think too lightly of this great word honesty. They think if a thing is kept hid from others it is all right, and they go on making themselves believe they are honest because others do not know it and are not condemning them but are rather respecting them as honest. They too measure themselves by others that have greater sins and they may class themselves as good as the majority of people. Paul in writing to the Corinthians

calls this kind of people "not wise" (II Cor. 10:12). It surely is not wise to take any one else as our standard. Isa 64:6 tells us what we poor creatures are.

There is only One to whom we can look and that is Christ our perfect pattern. If we compare ourselves as Isaiah when the Lord called him. He felt himself nothing and was honest enough to confess it. He didn't tell the Lord how much better he was than others around him but humbled himself as nothing good. It was then that the Lord could use him.

It is just the same today. The Lord wants men and women to carry on His work who are honest enough to confess their nothingness and depend wholly on Him to fill them with His goodness, willing to give all honor to Him as this too belongs to honesty.

There are those professing to be Christians who have made vows to be faithful to God and the church but who are going on following after the world in dress and pleasure seeking, not considering their promise they made to separate themselves from these things.

And still they claim to be honest. They that live such lives will not prosper in their Christian life.

We are all in the one class or the other, honest or dishonest. A good way to examine ourselves is to consider this motto in all things, "Do nothing you would not like to be found doing when Jesus comes. Say nothing you would not like to be saying when Jesus comes. Go to no place that you would not like to be found when Jesus comes." If we keep these words in mind and live up to them we will not only be considered honest by men but also by God who will reward us according to our deeds done in the body. (II Cor. 5:10.)—Selected.

ON MY HOMEWARD JOURNEY

Ellaminda Wickel

This world is not my home.

Jesus said we shall watch and pray. But what would we do if Jesus would come at the time we are playing a game or being all wrapped up in the funny paper? Can we say God bless our game of Old Maids or any other

game. We must remember the all seeing eye is every where. I have heard people say already, quick put your cards away, there is a brother at the door. But remember that Jesus sees you all the time. Fearing men more than God.

Professing people say, Oh I don't believe that a game is a sin, then they don't believe the Bible. Because it says come out from among the world. I am sure they don't play games in heaven to pass their time away. Just at the time you are interested in your game the devil will tell you, you must have some pass-time. He knows he might get you to do a little more.

I wonder what some people think serving the Lord is? Serving means doing something. Now sister and brother, what have you done in the past year to strengthen the church. Have you presented your body a living sacrifice, holy and acceptable unto God? which is your reasonable service. That means more than professing. A certain writer said a professor has nothing, but one that is a possessor does not need to profess. His ac-

tions, his deeds are outstanding in his life, the worldly man can not think like the man of God. Therefore there are two classes of men. The one class are the sons of men, the other class are the sons of God.

Dear reader, I am wondering what class you belong to? The Lord has taken the church out of the hands of the sons of men, and placed it in the hands of the sons of God, therefore we are in this world but not of the world, to be a follower of Christ we can not follow the sinful pleasures and fashions of this world.

The Lord says come out from among the world, and be ye separate. The way of the cross leads home.

R. 7, Bernville, Pa.

SENTENCE SERMONS

We are never secure from the greatest sins till we guard against those which are thought to be the least; nor indeed till we think no sin is little, since everyone is a step toward hell.

"All unrighteousness is sin," or every unrighteousness, (i. e., even the least) is sin, and as such, calls for

penitence on the part of the sinner, and the prayers of his brethren.

Our doubts are traitors and make us lose the good we oft might win by fearing to attempt.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him. (Prov. 16:7.)

ADULT SUNDAY SCHOOL LESSONS

- Apr. 5—John 20:1-31.
 Apr. 12—Gen. 16:1-16.
 Apr. 19—Gen. 17:1-27.
 Apr. 26—Gen. 18:1-32.
 May 3—Gen. 19:1-30.
 May 10—Gen. 21:1-34.
 May 17—Gen. 22:1-19.
 May 24—Gen. 23:1-20.
 May 31—Gen. 24:1-29.
 June 7—Gen. 24:30-67.
 June 14—Gen. 25:1-34.
 June 21—Gen. 27:1-29.
 June 28—Gen. 27:30-46.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 5—Easter, Nature and the Resurrection. I Cor. 15:35-58.
 Apr. 12—Jesus in a Sad Home. John 11:1-46.
 Apr. 19—Jesus Honored as King. Matt. 21:1-11.
 Apr. 26—Jesus in the House of God. Matt. 21:12-16.

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 May 31—Jesus Crucified. Matt. 27:27-50.
 June 7—Events After Jesus' Death. Matt. 27:51-66.
 June 14—Jesus Arises From the Dead. Matt. 28:1-15.
 June 21—Jesus Goes to Heaven. Acts 1:9-14.
 June 28—Review: Life and Death of Jesus.

BIBLE MONITOR

Vol. XX

May 15, 1942

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BY MY SPIRIT

As the time for our General Conference approaches many of us are thinking of the unusual and deplorable conditions existing in our nation and the world in general at the present time, and we naturally are concerned about the serious issues confronting the church in its efforts to carry on the mission which our Lord committed unto it under these distressing conditions.

It is something new for us to be confronted with these edicts and restrictions of civil government affecting our normal assembly and activities of our General Conference. For years we have been hearing about such conditions in other nations and now we are getting a little idea of what these things mean. No doubt

what we now have is just a sample, a mild hint of the more rigid, violent and rigorous controls of the near future if our nation continues on down the road of war, degradation and ruin.

Because of restrictions on tires, gas and other things, no doubt some who had planned on attending conference will not be permitted to come, and should the war continue long, it may seriously hinder our efforts along this line. Nevertheless the Lord is going to provide for his people in spite of the conditions that may arise. With this thought in mind we should proceed and make the best use of the privileges and opportunities that we have for the advancement of His kingdom here below.

It may be that some of these distressing situations may give us a deeper in-

sight into the workings of the kingdom of our Lord and work out to be a blessing to us in the end. It has been and is, our contention, that professing Christian people in our generation are depending entirely too much upon their own efforts, powers and abilities to accomplish the Lord's work, and not leaving matters to the direction and control of the Holy Spirit without which, all our efforts are in vain.

Why is it that the church has lost its power and influence in our nation and in the world at large? It is not because of lack of activity. Church membership in our nation is large. Financial resources of the churches is strong. A well planned program of activities the whole year around is the rule, and a highly educated and trained leadership is in control. Especially is this true in the larger and more popular denominations. Might it not be that these very things which men have devised have been the downfall of the church?

Listen to the words of the Lord by Zechariah the prophet: "Not by might, nor by power, but by my

spirit, saith the Lord of hosts." (Zech. 4:6). Here we believe, is a solution to our present problems and difficulties. What we are needing to cope with present conditions is a church fully directed, controlled and energized by the Holy Spirit. It is our only hope of successfully meeting the issues confronting us.

It is interesting to note the workings of the Holy Spirit in the early church as recorded in the Acts of the apostles. These common unlearned fishermen were transformed and empowered by the Spirit into men of such wisdom, power and ability that they could face the thronging multitudes and preach the gospel with such power and boldness that the most learned were silenced, and they confessed to the miraculous inspiration and workings of the power of God. A notable example of this is in the case of Stephen. "And Stephen, full of faith and power, did great wonders and miracles among the people. And they were not able to resist the wisdom and the spirit by which he spake." (Acts 6:8-10.)

The Holy Spirit evidently

directed the work of the first conference as recorded in Acts 15. In referring to the work of this assembly the writer makes this statement: "For it seemed good to the Holy Ghost and to us." By the direction of the Holy Spirit the problems of the church at that time were solved and the Lord's work enlarged and blessed.

As we gather again in conference may we be fully surrendered to the will of the Lord that his Spirit may direct and bless our deliberations and energize our efforts for the days of peril before us.

A PLEA FOR MORE DOCTRINAL TEACHING

T. C. Ecker

The previous article did not contain all relating to doctrine that we have in mind. There is at least another phase of the subject, that is entitled to some consideration.

Let us approach the subject with this question. Has any church a right to exist that does not teach the New Testament doctrine? Jesus told the disciples,

teach them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world. We shall endeavor to point out some of the "all things" that He spoke of a separation from the world, we are in the world, but not of the world. Brethren be followers together of me and mark them which walk so as ye have us for an example. For many walk of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. (Phil. 3: 17-20.)

Paul is giving the warning that we should not be so much troubled about the things of this world for if we do we shall not be true followers of Christ. For if we are a friend of the world we are the enemies of God. (Col. 3:1-3) "If ye then be risen with Christ, seek those things which are above,

BIBLE MONITOR

West Milton, Ohio, May 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."

(II Cor. 6:14-16) "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the

temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

This is not taught but just to the reverse, they say the lodge is just as good as the church, why? Because of false teaching, teaching them for doctrine the commandments of men. The prophet Isa 56:10-11 calls them dumb dogs, for they are afraid to speak the truth, for they love the praise of men more than the love of God. And most of these teachers belong to several different lodges. You remember on one occasion the Master said my house shall be called a house of prayer but ye have made it a den of thieves.

With a vast amount of fellowship suppers and banquets when they know the word of God forbids feasting, and speaks so much of fasting. Remember the disciples on one occasion asked the Master why they could not cast out the evil spirit? (Mark 9:29) He said, "This kind can come forth by nothing, but by prayer and fasting." The

same with the union, how can we be Christians and belong to a worldly organization, which defy people to work only under certain restrictions, which often take the lives of many, then when it comes to war claim to be conscientious objectors, which cannot be done. Trusting these few lines may put many to serious thinking.

Taneytown, Md.

THE PRAYER VEIL

B. E. Kesler

Part II

Our position could not well be more clearly and concisely stated than Mr. Henry and Mr. Barnes state it. We might let it rest here, but there are a few more relevant thoughts that may be noticed to meet the contention of the quibblers who are not willing to follow this "usage and custom" of apostolic churches.

(V. 7) "A man indeed ought not to cover his head forasmuch as he is the image and glory of God." Good reason for man not to cover his head, "but the

woman is the glory of the man." Good reason why the woman should be covered, isn't it?

Verses 8 to 12 teach that while the "woman is of the man," the "man is by the woman," neither can reproduce without the other. So the "man is not without the woman, neither the woman without the man in the Lord," that the woman with her covering on, her sign of authority, has equal liberty with the man in praying and prophesying.

(Verse 13) "Is it comely that a woman pray unto God uncovered?" cannot possibly mean the hair is the covering for there is absolutely no evidence the Christian women were cutting their hair off or being shorn, bobbed. So the teaching here is that the woman should be veiled with her sign of authority, which can not mean the hair, else ungodly women have the power or authority indicated, and Paul's teaching would be meaningless and useless.

Furthermore, this covering is a thing that can be put on. "A man indeed ought not to cover his head" and "if it be a shame for a

woman to be shorn or shaven (and it is) let her be covered." The hair cannot be "put on." So it is not the covering here indicated.

Paul tells us he got this teaching from Christ, (Gal. 1:11-12) and that it is a command. (I Cor. 14:37) And thus it is an ordinance to be perpetuated among God's people.

In support of what has been given, the meaning of the words used to express this ordinance is given here. The definitions are taken from Greenfield's, Groves' and Liddell and Scott's Greek and English dictionaries. The word "cover," (V. 4, 5, 6, 7 and 13) is thus defined, "kalumma," the noun form, "kalupto," verb form. Greenfield, "Kalumma," a covering, a veil, "kalupto," to cover, to hide, to conceal. Groves, "kalumma," a covering, veil, curtain, kalupto," to hide, conceal, cover up. Liddell and Scott, "kalumma," a covering, a head covering for women, "kalupto," to cover with a thing, to cover, to conceal. Now we learn from these authors the word cover in these verses means a veil, a head covering for women, and that it covers,

conceals and hides. A covering that does this meets scripture requirements.

The word "power," (V. 10) is thus defined: Greenfield, "exousia," an emblem of power, honor and dignity, a veil. (I Cor. 11:10.)

Groves, "exousia," the emblem of honorable dependence, in N. T. woman's veil. Liddell and Scott, "exousia," power, woman's authority to do a thing. From this we learn the word power in verse 10 means woman's veil, and that it is an emblem of power, authority, dignity and is woman's authority to do a thing, which in this case is to pray and prophesy.

It will be noted here that these scholars are in perfect accord as to the meaning of these words, and that they are also in perfect agreement with Mr. Barnes and Mr. Henry as seen above; and thus it is seen scholars are united as to Paul's teaching in I Cor. 11:1-16, in regard to women being covered with a veil in times of worship. And while their churches may not have practiced the teaching, yet as scholars, they were honest in giving us the cor-

rect meaning of the teaching, and we should revere them for their honesty.

The word covering, (V. 15) in the original is "periballou," the verb and "periballion" the noun, means to throw around, to hang loosely, and the thing, woman's hair, her natural covering. The use of different words in verses 4, 5, 6, 7 and 13 from the one in V. 15, indicates different coverings, the first a veil, the second the hair.

As to just what the veil was, its form, size, shape and color, is not revealed, and no one knows. So in this case, as in some others, the Bible lays down the principle, and leaves to the church to designate the material, form, size, and color of the covering. The church has designated the plain white cap as the most suitable, and when made of proper size and shape meets scriptural requirements, and no substitute, so far, has ever been given that is more appropriate, or meets the scripture requirement of a covering better. Until this is done, it is well to be content with the badge adopted and handed down to us by the church fathers.

Now kind reader, if the covering were of the world, the world would love its own, and because it is repulsive to the world, is evidence it is not of the world. And if Madam Fashion were to adopt it as the style, you would see every little red lipped and red nailed Miss going around with a modest little white cap on her head.

Hence it is not because God's word does not plainly teach it, but because fashion mongers do not decree it, and fashion plates do not display it.

The pity of it all is, that many church women would rather have the world dictate to them than to follow the teaching of God's word.

Worse still is it, when ministers will ridicule and berate this badge of power and authority, and those who believe God's word and try in deep humility to follow its teaching.

Prayer Veil Concluding Facts

It is a fact (I Cor. 11:16):

1. Paul teaches an outward distinction between men and women in worship indicated by covered and un-

covered heads. (V. 5-6.)

2. Both heads are covered with hair, neither should shave this covering off. (V. 6.)

3. Therefore woman must cover her head to make this distinction. (V. 5-6.)

4. This covering is something that can be put on. (V. 7.) Man cannot put his hair on. Not wrong for man to let his hair cover his head.

5. It was the custom for Christian women in apostolic churches to be veiled in worship.

6. There is no other rational application of this scripture.

7. Any other explanation makes this scripture meaningless.

8. Paul got it from Christ. (Gal. 1:11-12.)

9. We get it from Paul. (I Cor. 11:2; II Thess. 2:15.)

10. We obey, and thus line up with Paul's teaching and practice of apostolic churches.

When home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element.
—Spurgeon.

SEX APPEAL

Or The Modern Style of Woman's Dress

Part III

The person that claims that the world is growing better has a very, very limited knowledge of facts when this claim is made.

It may be honestly admitted that evil is more refined and subtle and covered by a thin garb of respectability which makes it all the more dangerous and even the powers of darkness learn by experience how to do things on a large scale. It is possible to make an evil popular, and that is a big thing. The fact is that good people are no longer good and bad people have polished up until both have met and clasped hands. This has come about by the break down of religious leadership. The spiritual forces have advanced new and different ideas from the teachers of other days. The new ideas are not however founded on "HOLY WRIT" but are the products of the mind of man. This explains the moral condition of the present day. What will be the

outcome of present day conditions and customs in dress, etc., can be easily predicted. The loss of modesty in woman has a degrading tendency upon the sexes, both young and old, more so than is generally known. To think that young children before reaching their teens would be influenced by depravity in those of mature years seems unbelievable, but the writer recalls but a short time ago a little company of children, about a dozen in number, were brought into police court, all very young, from ten to twelve years of age—all of them delinquent morally. They simply followed the impulse of the scenes in daily life and became animal. This was a great shock to the community.

Self expression is the term used to describe present customs among young people. They certainly express themselves in accordance with their appearance. The Salvation Army homes for girls reveal the unbelievable fact that the average age of girls in the houses in serious trouble ranges from 11 to 13 years.

Now turn to the beauty

contests all over the country from coast to coast in village and city. They have become very, very popular with nice people. With little persuasion most any young lady will pose for a picture in a bathing suit to be published far and wide, and seem to think herself decent. The movie must take a share of the blame as they are a part of the educational system of the day. Everybody is on to the movie game. Even the producer admits that decent pictures do not attract and the other kind must be produced to make the business a financial success. The sex appeal in the modern dance is as old as the hills. Young men that dance are known to be deficient in pep and efficiency and when near the opposite sex cannot keep their hands off them. While the men that do not dance rarely touch a lady and retain their energy and strength. This comparison indicates that a clean mind tends to make a strong body.

There seems to be a propaganda to ruin the entire country. Success was not, however, as easily realized as was looked for. The sex dress was a strong card

but many an American man and woman withstood it. There must be some stronger appeal. Lo, suddenly all over the land the swimming pool began to appear. Now the trick is turned. If you can induce men and women to get into community bath pool in swimming attire the work is done. Again the people come under the wire and flock to the small bathing pools, hundreds together, men, women and children. How glorious. Now the thing has been accomplished. Allow men and women to paddle in a small pool together and hell becomes heaven, to them at least.

Reader, we have endeavored to discuss this grave subject to try to bring to your attention what is coming to America. Some one must move in this matter and there must arise a protest and a standard be set for decent people to follow. We must have your help. We must have the co-operation of every lover of decency. It is uphill but it is a much needed work. We welcome any one that will in any way whatsoever aid us in establishing something like decency in our land.

There are some already in the work. This literature is intended to stimulate the work of purification and encourage those that are appalled by the things that meet their eyes daily. The work is a work for every one hundred per cent man and woman and boy and girl in America. We certainly do not wish to be classed with Europe nor European culture. France lost the sympathy of the American army almost to a man. The universal verdict of the A. E. F. was that the French were beyond words a depraved people. This is the result of loose habits and low moral standards and a degenerate type of woman. The city of Paris probably contains more immoral women than all the cities of continental Europe combined. The punishment of France in the world war was the loss of over two million of her sons, the flower of the nation. God help us. It goes without saying that seventy-five per cent of Americans are hoodwinked in this thing, but they will have to be set right and it will take something more than the eighteenth amendment to accomplish it.

We really find the truth is, that most people are smooth and genteel in their meanness, but generally there seems to be a generous streak of yellow in the average person. During the mobilization for the world war the truth became known that twenty-five per cent of the young men of the United States are venereals. What the offspring will be is a grave problem—defectives. Here is an instance of American chivalry. Four young college men and a girl classmate went for an auto ride. They all assaulted her. She fights for her honor, they slap her and choke her, and at last drive to her home and carry her in a faint and lay her down on the porch and run. They are all serving time in a western penitentiary for this act.

In a recent issue of the World's Purity Magazine called "The Light," a case is recorded where a company of society girls and two young men after an evening's wild carousal all went in swimming together in a small creek without bathing suits of any kind. They were arrested and taken to the police station.

In conversing with a very estimable lady, she speaks as follows: Being a trained nurse my work takes me among all classes of people, the nurses have their social gatherings of course to which we all go, they invariably drink liquor and smoke cigarets, this compels me to lower myself, as in Rome all do as Romans. What kind of a man is he that says the world is growing better.

Newspaper propaganda is the right hand of depravity. Have you noticed such articles entitled birth control and better babies. Do you know what they are driving at? From the newspapers, and many of them are in fellowship with the underworld, you would think, when looking over them, that the great majority of Americans were rounders and sports. Notice the space devoted to sports, and the splendid and efficient manner in which all details are recorded regarding the bruiser element, commonly called champion boxers. It's not heaven when you think of it, it's the other place.

In our educational system there is a subtle influence

that is overlooked generally. This influence has a tendency to lower the high moral standard and character of youth. It is done in different ways but always very effectively. We turn our children over to the state and let them shift. We will take some risks provided of course that our neighbor's children are in the same thing. The age of adolescence according to physicians is a dangerous time. From fourteen to twenty is about the age. Have you noticed that boys and girls, at least some of them, are nastier during this period? Do you know the cause of this? It is the great sex event of their lives and has a terribly disturbing effect upon the nervous system, sometimes resulting in injury to the brain and insanity. The writer has this information from a superintendent of one of the largest insane asylums in the country. The diagnosis is Dementia Praecox. The ignorance of the people in this regard is stupendous. A young lady whom I know personally refused to take gymnasium work at school. She was suspended, appeal was made to the attorney general, and the matter was decided in her favor. After the gymnasium exercises all the girls were compelled to take a shower bath and of course to remove all clothing. This young lady refused to do so and her parents sustained her. The school board would not make any exceptions. Now do you realize that there is a danger even when all are of the same sex in removing clothing? A company of young people without clothing has never yet aided purity, goodness or morality. The talk indulged in during this kind of thing would hardly look good in print. Add to this the aggravation of adolescence and you have a verbal sewer on hand. You may enjoy nasty talk but there are still some, thank God, that are pure in heart and mouth. You see we were intended to go clothed in public, and only get into trouble when we try to uncover.

In central Africa our modernly dressed friends would be supremely happy. There clothing is unknown and men and women run about in nature's garb. How dull the newspapers

must be in Africa as they cannot illustrate the prominent citizens owing to the fact that there is no kick or novelty in so doing, as nakedness is universal and so commonplace.

It would seem that the desire of the philosopher Abe Martin would be gratified when he said he wanted to live long enough to see what becomes of the skirt. The Kansas City Star in a recent issue published the notice from Paris that the leading cutter of womens' apparel and whose word is authority, has declared that the skirt must be given up and that bloomers will be the regulation garb for womankind.

This unclothed condition and hair cutting in women has demonstrated one fact. Religious work of the past twenty-five years has been of no deep nature and to assume that all women that are connected with the church are really saved women is a great mistake. The fact is that most women that are adherents of the church are not saved women and when the test came they went down. They showed their true colors. But after all it seems that people have

a morbid appetite for depravity and many are morally color blind. The grin that you see on the face today soon will turn to the ferocious visage of the lunatic. That's just where we are headed. 20,000 people were sacrificed last year for joy riding. Do you realize what this means? Canada lost 40,000 men in the battle of Arras and every Canadian sets his jaw and looks black when he thinks of it. What do we care for 20,000 lives in good old United States.

To enforce the testimony already given we quote the words of a man whose position and experience give him a right to speak on this question. From The King's Business we take the following.

"Dr. Perry M. Lichtenstein is the physician of the nationally known Tombs Prison in New York City. During twelve years at this post he has seen 170,000 prisoners pass through that melancholy structure out over the 'Bridge of Sighs.' He has met all of them, and is certainly in a position to speak authoritatively on the causes of crime. In a recent statement in the 'Philadelphia Public Ledger'

he uttered this startling truth:

"The so-called crimes of passion are increasing alarmingly, and will continue to do so, in my opinion, until the principal cause is eliminated. This, it seems to me, is the present style of dress, which, to say the least is immodest. Rolled stockings and similar styles have a direct bearing upon crime incitation, no matter how innocent the wearer may be.'

"And even if immodest clothing does not always lead to serious crime, it certainly offers a very direct and suggestive appeal to sex, and simulates those baser impulses which slumber in the human breast. It is certainly safe to say that there would be much less crime today, far fewer homes whose happiness has been blasted forever by unfaithfulness, fewer divorce trials, and especially less violation of maidenly honor, and far fewer transgressions of the sins against chastity, if everyone of these underworld styles could be thrown down into the deepest hell, where they were conceived. Remember, the girl who dresses in an alluring way

cannot condemn one but herself if the lure of her dress brings her the treatment which is usually accorded to women of questionable morals. One of the most pathetic pictures of which we can conceive is that of a young woman who thinks that in order to make herself eligible for marriage she must stoop to some of the extremes of fashion. The plain facts in the case are simply this, that such appeals will be answered only by young men who have no thought of marriage, or who are not qualified for the responsibility of a Christian husband and father. Honest, clean-thinking, Christian young men (and in spite of recent newspaper insinuations, there are many more of these than we realize) will be repelled by such tactics."

As stated at the beginning, this appeal is made specially to the women of our land who profess to love our Lord Jesus Christ and to believe His Holy word. It is upon the plain statements of scripture that we take our stand and call for all who really believe this Book to stand with us.

Regarding the matter of women's clothing nothing could be plainer than the teachings of God as recorded in I Tim. 2:9, where we read: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold or pearls or costly array."

Our heavenly Father has also revealed His will concerning the way His children, both men and women, should wear their hair, and surely we cannot safely disregard His plain words. In I Cor. 11:14-15 we read: "Does not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." Regarding the cutting off of this which is "a glory to her" we read in the sixth verse of the same chapter that if the woman is to cut her hair she should also be shorn, or shaven as the word means.

What can any soul say in the presence of a holy God if they wilfully turn aside from His commands so plainly set forth for His be-

lieving children? May He help many to hear and heed.

BUSINESS FOR ANNUAL CONFERENCE

1. Shrewsbury congregation, Dunkard Brethren church, asks General Conference, through District Meeting, whether it is wrong for brethren to wear a uniform with the tie required to do so by their employers.

Answer: Brethren only wear it when on duty or going to or from duty.

Action by District Meeting: Passed to General Conference.

2. We, the Goshen church, ask General Conference, through District Conference No. 2, to consider the advisability of building or securing a house to provide a home for the aged and orphans who need such accommodations.

Answer by District Conference: We approve the request of the Goshen church and ask General Conference for its consideration.

3. In order to promote peace and union in the churches, individually and collectively, the Midway

Dunkard Brethren church petitions General Conference through District Conference to give a more definite ruling concerning the Sister's functions in church and Sunday school services. The need for such a ruling is proved by the varied interpretations given and practiced by our Elders. Rom. 14:19; Phil. 2:2.

Answer by District Conference: Since this district, as well as the local church from which this paper has come, is troubled with this question, we decide that General Conference should consider and give the needed answer.

4. We, the Wenatchee Dunkard Brethren church, in special council assembled November 2, 1941, petition General Conference through District Meeting to clearly specify details to be observed in all cases of reinstatement into office in the church.

Answer of Congregation: Passed to District Meeting.

Elder, D. B. Steele.

Clerk, C. E. Inks.

Answer of District Meeting: Passed to General Conference, requesting that they definitely clarify and

specify the procedure.

Moderator, E. W. Pratt.

Clerk, H. E. Andrews.

5. We, the Wenatchee Dunkard Brethren church, in council assembled November 2, 1941, petition General Conference through District Meeting to consider that portion of Section 5, Article 7, page 9 of our Polity Book relative to the wearing of the wrist watch, and so decide that members of the Dunkard Brethren church be permitted to wear an inexpensive wrist watch where it is used as a convenience and not as an ornament.

Answer: Passed to District Meeting.

Elder, D. B. Steele.

Clerk, C. E. Inks.

Answer by District Meeting: Passed to General Conference.

Moderator, E. W. Pratt.

Clerk, H. E. Andrews.

6. The Pleasant Home Congregation, Fourth District, Dunkard Brethren church asks General Conference through District Meeting of November 1941; That all queries coming before General Conference be discussed thoroughly by delegates and open conference and not placed in

committee until every possible effort has been exhausted to pass or reject by delegates.

Answer: Request granted, sent to District Meeting.

Elder, H. E. Andrews.

Clerk, Harry VanDyke.

Answer by District Meeting: Passed to General Conference.

Moderator, E. W. Pratt.

Clerk, H. E. Andrews.

BUSINESS FOR ANNUAL MEETING

Conference Preaching Program

The following is the program of preaching that has been temporarily arranged for the Conference. Elders will serve the Conference when the Standing Committee is not in session. Ministers who will not attend the Standing Committee meetings will preach in the absence of the Elders. A short period of spiritual singing will precede each service.

Saturday evening, 7:15—Elder J. L. Myers, subject to be supplied.

Sunday morning, May 31

—Sunday school 9:45 a. m. Preaching, Elder Lewis B. Flohr, subject "First and Second Commandment of the New Testament."

Sunday afternoon, 2:30—Elder J. P. Robbins, subject "The Unchangeable Christ." 3:15—Elder A. G. Fahnestock, subject "The Church."

Sunday evening, 7:30—Elder L. W. Beery, subject to be supplied. Elder Ord L. Strayer, subject "Consistent Christianity."

Monday A. M.—Minister to be supplied. Minister William Root, subject "Is Water Baptism Essential to Man's Salvation?"

Monday, P. M.—Minister Henry Besse, subject "Leaving Us An Example." Minister James Kegerreis, subject to be supplied.

Monday evening, 7:30—Elder D. W. Hostetler, subject "In The Likeness of Christ." Elder—speaker to be supplied.

Tuesday, A. M.—Minister, Orville Royer, subject, "Salvation." Minister—To be filled.

Tuesday, P. M.—Minister, speaker to be supplied. Minister, speaker to be sup-

plied.

Tuesday evening—Elder J. Harry Smith, subject to be supplied. Elder—Speaker to be supplied.

BUSINESS FOR GENERAL CONFERENCE

Unfinished business, report of committees:

Report on Baptism

Our further consideration and study of the subject matter of the querv has not developed anything to cause us to change our conclusion, and that therefore we present the same report we did last year, which is as follows:

(1) Persons who have been baptized by triune immersion (Matt. 28:19) into churches that teach and practice triune baptism for remission of sins, (Acts 2:38) may be received to membership in the Dunkard Brethren church without rebaptism, if they subscribe to the church covenant as prescribed in our Polity Booklet.

(2) If they should, however, desire rebaptism, it may be granted to their

satisfaction.

Committee:

D. W. Hostetler,
Theodore Myers.

CONFERENCE INFORMATION

General Conference of the Dunkard Brethren church will be held on the "Brethren Retreat" grounds at Shipshewana Lake, Indiana, May 30 to June 3, inclusive, 1942.

These grounds are located 20 miles east of Elkhart, 6 miles east of Middlebury, and 9 miles west of Lagrange, and 20 miles northeast of Goshen, Indiana, and 1 mile north of Highway 20 as your map shows.

Breakfast 30c, dinner 50c, evening lunch cafeteria style, reasonable.

Lodging 25c per night, per person, lodger furnishing his own sheets and pillow cases; and his own bedding where cots are used. It may be well to add an extra blanket where convenient to do so, as it may be pretty cool nights.

House cars will be furnished lights at 50c per night. This to be for lights only.

Cottages may be secured at the regular price of 25c per day, but courtesy would say "no cooking." Take all meals at the hotel, rates as stated above.

We are hoping for a full attendance, as important matters will be under consideration. Let us make this one of the best conferences yet. And give Him all the glory for the same.

B. E. Kesler.

For where two or three are gathered together in my name, there am I in the midst of them.

THE EARLIEST PROTESTANT LEADERS ON THE PRINCIPLE OF NONRESISTANCE

John Horsch

It is interesting to notice that both Martin Luther and Ulrich Zwingli (the founder of the Reformed church) were advocates of the principle of nonresistance in the earliest period of their labors as reformers. This was the period before they consented to the compromise of a union of the church with the state; or, in other

words, to the establishment of an all-inclusive state church.

Luther, in 1520, wrote to his opponent, Dr. Johann Eck: "You say that I would give room to the peace-breakers and murders, because I have taught that a Christian should abstain from violence and should not fight to receive his belongings of which he was robbed. Why do you not rebuke Christ who has taught this?" Again, in his booklet, "Why the Books of the Pope have been burned," written in the same year, Luther gives many reasons for committing these books to the flames. His twenty-fourth reason is: "Because the pope teaches that it is right for a Christian to meet violence by violence, contrary to Christ's teaching who says 'Whoever will take thy coat, let him have thy cloak also.'"

Ulrich Zwingli also, in the first period of his reformatory labors, taught this principle. One of the editors of his Complete Works, Professor Walter Koehler of Heidelberg University, concedes that Zwingli was a pacifist in that period. Zwingli wrote in 1522:

"Considered from the Christian point of view, it is by no means right to have a part in war. According to Christ's teaching we should pray for those who despitefully use us and persecute us. If they smite us on the right cheek, turn to him the other also." Again in one of his largest books, published in 1523, Zwingli says: "Christ commands that we should not go to law nor engage in carnal strife, but if one take away our coat, let him have our cloke also; and He has taught this by His own example. He forbids also all oaths." How radical was the change in Zwingli's attitude to war in a later period. He personally took part in war, and died on the battle field of Pappel in 1531. Johannes Oekolampad, the Zwinglian reformer of Basel, who later followed Zwingli in the renunciation of pacifism, wrote in 1524:

"How can a Christian approve of law suits and war? The approval of war among Christians is a doctrine of devils. Christians abhor hatred and war that is waged in love! What shall we say about those whose life work consists of

shedding blood? We are bidden to give our life for the brethren, and to consider even our enemies as brothers. But we go to war and wound and kill those whom we have never known, yea who may have done us some good service. How is it that there are many who make less of taking the life of a man than of killing a goose!"

—Gospel Herald.

NEWS ITEMS

SHREWSBURY, PA.

The Shrewsbury congregation met in regular quarterly council March 30 at 7 o'clock p. m. Song No. 210 was sung, after which Bro. Clarence Stump read a scripture and led in prayer. Then our Elder, J. L. Myers took charge.

The report of the deacons was heard. All members were reported in the faith. Some were sick, which we pray might be restored to former health. All business was cared for in a Christian spirit.

We started a revival meeting April 5th, but on account of scarlet fever it was discontinued until fall.

We will hold our spring love feast May 24th, all day meeting. All are invited to come and enjoy these services with us. We ask the righteous to pray for this congregation that we may be fruitful till the end.

C. M. Stump.

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OBITUARY

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BRO. JOHN SPONSELLER

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Bro. John Lawrence Sponseller, a minister of the Dunkard Brethren church for 25 years, died at his home west of Shewood, on Route 18 in Mark township, on the farm where he was born.

Bro. Sponseller had been ill for the past 11 years, and seriously ill the past couple years. He was the son of Reuben and Catherine Sponseller, he was born June 3, 1870, and departed this life on the 13th day of March, 1942, at the age of 71 years, 9 months and 10 days.

On September 6, 1891 he was united in marriage to Jennie Elizabeth Shong. This union was blessed with six children, two having preceded him in death, namely Bracie Olin and Martha Fay Isabella.

He leaves to mourn his departure his devoted wife, Jennie, two sons, Merl of Shewood; Vernie at home; two daughters, Mrs. Ray Rensberger, Sherwood; Mrs. Lowell St. John, Bryan; seven grandchildren, also one brother, Frank of Moscow, Mich., five sisters: Mrs. Esther Trisch, Earo, Mich., Mrs. Manda Kirchner, Chicago, Ill., Mrs. Caroline Neill, Hillsdale, Mich., Mrs. Emma Shong, Shewood, Mrs. Susie Elliott, Hicksville.

October 15, 1893 he united with the Maumee church and was elected to the ministry in November 1912, to which he faithfully served as long as health permitted.

Funeral services were held Sun-

day, March 15th, from the United Brethren church at Sherwood. Burial in Sherwood cemetery.

Asleep in Jesus! blessed sleep
Frow which none ever wakes to weep;

A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! O, how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost its venomed sting!

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour
That manifests the Savior's pow'r,

Asleep in Jesus! O, for me
May such a blissful refuge be:
Securely shall my ashes lie,
And wait the summons from on high.

Asleep in Jesus! time nor space
Affects this precious hiding place;
On Indian plains or Lapland snows
Believers find the same repose.

Pearl Rensberger,
Sherwood, Ohio.

.....

J. E. CARSON

.....

Joseph Edgar Carson passed away at his late home in Colchester, Ill., April 9, 1942. Funeral services were conducted by the writer at the home at 2:00 p. m. Saturday, April 11th.

Mr. Carson suffered from nervousness for more than ten years, and was unable to leave the home for more than four years. He was, in his active years a very

prosperous nad influential citizen of Colchester.

Mr. Carson was the son of Pias and Katherine Burgard Carson, born in Schuyler county, Ill., and was at the time of his death 80 years, 4 months and 13 days.

He was married to Caroline H. Lind on March 19th, 1885, who preceded him in death on January 18, 1939. He leaves the following children: Rella V. Carson, Leo O. Carson of Macomb, Coder A., Pias L. and Glenn D. Carson of Colchester, Russell L. of Rushville, and Alma M. Murphy also of Colchester with whom he resided at the time of his departure, whom with her husband very patiently and tenderly administered to the sufferings of her father, who for more than a year before his death was practically helpless. He also leaves eight grandchildren and two great grandchildren.

Interment was made at Oakwood Abbey near Macomb, Ill.

Howard R. Dickey,
Deer Creek, Ill.

LITTLE DEEDS

Leave the big things to the strong!
Life has countless, endless needs;
And the while we pass along
Let us do the little deeds.

This is lesser work: to cheer
Others worried and afraid;
And to visit some one near
Needing just a little aid.

Who would share another's woe
Need not wait to added skill;
Or an extra inch to grow,
All that's needed is the will.

Some there are who sit and sigh
For the task to them denied;
Scorning little needs nearby
Rich with gratitude and pride.

There's a need for one and all
Of the many or the few;
Be the talent great or small,
There is much for all to do.

ALL YOU CAN

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

Selected, Ida M. Roberts.

CONSCIENCE, COURAGE AND CONSOLATION

Blessed is the man who
lives in the presence of God.
His conscienceness of sin be-
comes keener from day to
day. That is the way it
should be among God's
people, for as our conscious-
ness of sin is deepened, our
hearts are opened more for
the grace and power of God.
There is power in the
presence of God. To be
with Him makes men
courageous and strong. He
can take the man considered
to be the most hopeless case
in hand and make of him
a mighty man of God. Let

tribulation come or persecution or famine, or the onslaught of all the forces of hell. "In all these things we are more than conquerors, through him that loved us."

In His presence we have found the Friend who sticketh closer than a brother, who in our sorrows comforts with the consolation of the gospel, who for our shattered hopes gives a new and never-failing hope in Christ Jesus, who points the way out in our most perplexing problems. He is our helper in every time of need. He stands by those always who seek His presence. He loves us with the love that will not let us go.

Selected.

MARK TWAIN ON WAR

There has never been a just war or an honorable one. I can see a million years ahead and this rule will never change. The loud little handful will shout for war. The pulpit will object at first. The great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will

say: "It's unjust and dishonorable, and there is no necessity for it." Then the handful will shout louder. A few fair men on the other side will argue and reason against war and at first will have a hearing and will be applauded; but it will not last long; those others will out-shout them and presently the anti-war audiences will thin out and lose popularity.

Before long you will see the curious thing, the speaker stoned from the platform and free speech strangled by hordes of furious men, who in their hearts are still as one with those stoned speakers—but do not dare say so. And now the whole nation, pulpit and all, will take up the war cry and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open.—"The Mennonite."

It is only the great-hearted who can be true friends; the mean and cowardly never know what true friendship means.—Charles Kingsley.

Seest thou a man diligent

in his business? He shall stand before kings; he shall not stand before mean men.—Prov. 22:29.

If you do not have Christ in this life, you can not have Him in eternity.—Menno Eash.

And he said unto them, He that hath ears to hear, let him hear.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 5—John 20:1-31.
 Apr. 12—Gen. 16:1-16.
 Apr. 19—Gen. 17:1-27.
 Apr. 26—Gen. 18:1-32.
 May 3—Gen. 19:1-30.
 May 10—Gen. 21:1-34.
 May 17—Gen. 22:1-19.
 May 24—Gen. 23:1-20.
 May 31—Gen. 24:1-29.
 June 7—Gen. 24:30-67.
 June 14—Gen. 25:1-34.
 June 21—Gen. 27:1-29.
 June 28—Gen. 27:30-46.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 5—Easter, Nature and the Resurrection. I Cor. 15:35-58.
 Apr. 12—Jesus in a Sad Home. John 11:1-46.
 Apr. 19—Jesus Honored as King. Matt. 21:1-11.
 Apr. 26—Jesus in the House of God. Matt. 21:12-16.

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 May 24—Jesus and Pilate. Matt. 27:11-26.
 May 31—Jesus Crucified. Matt. 27:27-50.
 June 7—Events After Jesus' Death. Matt. 27:51-66.
 June 14—Jesus Arises From the Dead. Matt. 28:1-15.
 June 21—Jesus Goes to Heaven. Acts 1:9-14.
 June 28—Review: Life and Death of Jesus.

BIBLE MONITOR

Vol. XX

June 1, 1942

No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SATANIC CONSPIRACY

It is interesting to notice some of the statements being made by the prominent citizens of our nation under the pressure of the perilous conditions in which we are now living. Some of these statements are of especial interest to Christian people when viewed in the light of scriptural teaching.

One of the prominent members of the United States Senate made this statement not long ago: "There is conspiracy on foot which is being promoted, agitated, and developed by the moguls of alienism and the apostles of atheism. The Satanic, alien, atheistic, political treacheries are seeking to stamp out forever the name of Christ in America." This Senator is in a position that he is in touch with the movements

on foot, pressure groups operating and issues involved in the activities that are going on in our nation. If this statement is true, and we believe it is, then Christian people should keep this thought in mind continually and be on the alert to detect and avoid the entanglements of these evil forces at work, lest we become a party to this vast plot of the "Prince of the power of the air, the spirit that now worketh in the children of disobedience."

This conspiracy that the Senator speaks of is nothing new; it has been at work for centuries. The apostle Paul recognized it in his day. In writing to the Thessalonians he asserted that "The mystery of iniquity doth already work." John, another inspired writer, recognized and spoke of it as the spirit of antichrist. "And every spirit that confesseth not

that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world." (I John 4:3.)

It is this spirit of anti-christ that has led the human family into this wilderness of chaos and woe which is so distressing our generation. We can rest assured that back of all this confused national and international situation there is a vast plot of Satan the god of this world that shall eventually materialize and bring into existence on earth the things that have been prophesied, before the day of Christ shall come. One of the notable occurrences will be the revelation of that man of sin, the son of perdition "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (II Thes. 2:4.)

Back of all these complicated and mysterious world situations and conditions are the subtle machinations of our satanic adversary, and these world rulers, organizations, and move-

ments that are not in harmony with the word of God, are avenues through which he is operating to accomplish his aims.

One of the most appalling things in connection with this work of the evil one is the part that the professed Christian churches have played in this vicious scheme to dethrone Christ. There once was a time in our nation that the churches had a restraining influence upon these evil things and they were propagated behind closed doors and in secret but now they are operating so openly and aggressively that they are bringing pressure upon the lawmakers of our nation. The fact of the matter is many of the churches are linked up with this satanic conspiracy and are aggressively urging it forward.

For years many of the church controlled and operated colleges and schools have been a party to this corrupt scheme. They have been sowing the seeds of evolution, skepticism, infidelity, atheism and paganism under the cloak of Christianity. The young men that were trained in this depraved environment

became the leaders of the churches and brought about a transition that resulted in the present apostate condition of the churches. With so many of the church people collaborating with him it is no wonder that Satan is becoming so bold with his works.

It is this condition that makes it the more urgent for all who are faithful in their service to Christ to hold aloof from all the entanglements which are being propagated by this host of satanic conspirators, and cling to the gospel of our Lord Jesus Christ which is able to save our souls. As time goes on we shall doubtless be confronted with some of the most subtle deception that the world has ever witnessed: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." (Matt. 24:24.) Only the grace of God through Jesus Christ our Lord shall spare us. To him we must be true.

Everything that thou reprovest in another, thou must most carefully avoid in thyself.—Cicero.

THE COMMUNION SERVICE

B. E. Kesler

Part I

Of all the services connected with the Christian religion, there is none more important, or more sacred, or that means more to mankind than the communion service, by which we commemorate the greatest tragedy known to man and in which we celebrated the greatest blessing that ever came to the fallen race. By this service we memorialize the death of the Son of God and celebrate the event by which he purchased our redemption and reconciled the world to God.

Scriptural communion is the partaking of the emblems (the loaf and cup) of his body and blood in the evening, in connection with footwashing, and the Lord's supper, and is an institution distinct in itself, shown by blessing the emblems. "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat, this is my body. And he

BIBLE MONITOR

West Milton, Ohio, June 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

took the cup, and gave thanks, and gave it to them, saying, drink ye all of it." (Matt. 26:26-27.) And by its commemorative nature, "And when he had given thanks, he brake it, and said, take, eat, this is my body, which is broken for you; this do, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:24-26.) It is also shown to be a dis-

tingent institution by its typical nature, "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day I drink it new with you in my Father's kingdom." (Matt. 26:29; also Luke 22:18; Mark 14:25.) And by its emblematic nature. (Matt. 26:28; Luke 22:19.) These scriptures show us that the loaf and cup are emblems of his broken body and shed blood; and that in this service we commemorate his suffering and death; and that it is a type to be fulfilled in heaven, being a part of the marriage supper of the Lamb. ((Rev. 19:7; Luke 12:36-37..)

No other institution is commemorative and emblematic as this. Thus it is distinct from all others.

The scripture also says the partaking of the loaf and cup is the communion of the body and blood of our Lord. Being the communion, it is not the Lord's supper. No inspired man ever called it the Lord's supper; and those who now call it the Lord's supper, do so without authority from the Bible, and those churches that call it the Lord's supper, have no Lord's supper at all. Hear

Paul, "The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" These questions clearly imply the answer, yes. So they are the communion and not the Lord's supper, as some teach.

"But our preacher says the bread and cup is the Lord's supper." Well, that's the difference bewteen him and Paul. I'd believe Paul before my preacher or any one else's preacher. Wouldn't you? "Well, yes, I suppose I would, but if the bread and cup is not the Lord's supper, then we have no Lord's supper in our church." I know that, but our church does, and I would not want to be living in a church that has no Lord's supper when Jesus comes.

Paul says the bread and cup is the communion and he knows. So we don't need to be deceived here if we don't want to be.

Another matter of importance here is the bread and cup should be taken in the evening. Jesus instituted it in the evening. Just why, we need not know; but he must have had a reason

for so doing. All we need to know or do, is to follow his example, and hold communion at night as he did.

When "Judas received the sop, he went immediately out, and it was night." (Jno. 13:30.) Paul received it from Christ by revelation, (Gal. 1:11-12) that it was night; (I Cor. 11:23) the church at Corinth observed it at night, and so did Paul at Troas, (Acts 20:7-11).

Here we have Paul and apostolic churches, some 30 years afterward, keeping it at night just as Jesus did. They got it from Jesus that way and no one ever got it from Jesus any other way. So we do not need to go wrong here if we don't want to. Jesus and Paul could have kept it in the day time, but they didn't. We too, could hold it in the day time, but we shouldn't.

Jesus and the apostles left the day and frequency to the option of the church. "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." (Mark 14:25) No day set for us. "This do, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread and drink this

cup, ye do show the Lord's death till he come." (I Cor. 11:24-25.) No day set, but "as oft as ye drink it," is the Bible way.

Jesus instituted it on Wednesday evening, our time; Paul met with the church at Troas on the first day of the week, but broke the bread after midnight or on the second day of the week, which is Monday, our time.

It is not said what day the church at Corinth held it, but one thing is true, no inspired man ever held communion on the first day of the week so far as anybody now knows. Any day of the week, but only in the night, is the Bible time.

They "broke bread from house to house" on Pentecost but not on the first day, for that was taken up in worship, preaching and baptizing. (Acts 2:29, 38, 41.) Thus it is seen, no inspired man ever held communion on the first day of the week, or in the day time. But why restricted communion? It tends to unity in faith and practice. Jesus prayed for unity. (Jno. 17:21-22.) Paul labored for unity. (Eph. 4:1-5; I Cor. 1:10)

Different churches may

sit down and eat together, but there can be no communion where there is no union; and merely eating together does not destroy difference in doctrine and practice. Besides it is practically impossible, some meet for this service every first day; some at 11:00 a. m.; some at 8:00 p. m.; some wash feet in connection with it; some wash feet, and eat the Lord's supper and greet each other with the holy kiss in connection with it. How then could they commune together? Some one must be wrong here. If I sit down and take the bread and cup in a church that does not wash feet and has no Lord's supper, I say by this act, my church is wrong in washing feet and having a Lord's supper, and greeting with a kiss of charity. Or if one in such church sit with me, wash feet, eat of the supper, greet with the kiss, he is a hypocrite, or says by so doing his church is wrong in not doing these things. Any one can see the hypocrisy and inconsistency of such procedure.

"But our preacher says all God's children have a right to partake at the Lord's

table." Truly so, but in the first place, does your preacher really have any table at all, much less a Lord's table? If no table at all, how can he have a Lord's table? Besides, did you ever know your preacher to go over and commune with any other church? There you are. Why preach what he himself doesn't practice? when open communists practice among themselves what they preach, it will be in place for them to invite others to commune with them.

THE SECOND MILE

Lewis B. Flohr

In that greatest of all sermons, the sermon on the Mount, Jesus the Christ said: "And whosoever shall compell thee to go a mile, go with him twain (two)." (Matt. 5:41. How many of us have ever reflected on that statement, asking ourselves just what it means to us in our Christian lives, conduct and experiences? I have stated many times that the Faith and convenience that causes a brother to be placed in class IV-E is the Faith and conscience that

should (and must) see him through his life in Civilian Service. If he is a genuine C. O. (conscientious objector), his service in camp, I believe, will make him much better qualified and much more resolved to go the "second mile." I think if a brother was motivated to take his stand as a C. O. and endeavor to be placed in IV-E simply for safety to his own life, he doesn't belong in the Civilian Service. If he took his stand on his faith and belief that Jesus is the Son of God, and that he desired to walk in the footsteps of Jesus, then he belongs in the Civilian Service classification. What, then, is the relationship that exists between the C. O. and the going of the second mile?

In C. P. S. Camp 21, at Cascade Locks, Oregon, the Campees issue a mimeographed news sheet, "The Columbian" every two weeks; in the March 28 issue, the editor of The Columbian wrote "A Word About the Two Milers." With apologies to him for re-forming his wording in a few instances to conform somewhat to Bible Monitor standards, I am offering his

article as food for thought.

"Civilian Public Service camps have no resemblance whatsoever to an athletic meet but there are very few of them which do not have a fine assortment of two-milers, those individuals so named because of their much talked about going the "second mile."

"The point is a good one. The second mile principle, as taught by Jesus during His ministry, should and must be one of the basic ideals of the entire C. P. S. program. In camp society it is necessary that we forget our own selfish desires for a while and think about the fellow working, eating, or sleeping next to us.

"We like to think of ourselves as sacrificial offerings upon the pyre of religious freedom because we entered a C. P. S. camp as an alternative to serving in the nation's armed forces. We would commend ourselves for having the 'stuff' to take a definite stand for our convictions.

"But sooner or later, we must face the facts. Simply checking in at a C. P. S. camp with a 4-E classification clutched desperately in our hand doesn't require

outstanding courage nor does it smack of great sacrifice. If we had not claimed the classification, we would not be at home engaging in our "business as usual" anyway. We would be filing through the quartermaster's office being fitted in olive drab military uniforms.

"Is it little wonder that the C. O. has been kept busy dodging the verbal brickbats of the general public? The charges against us have been very harsh and inconsiderate, we think, but—we wonder if they are.

"Now for the second mile. We have been trying to tell ourselves that the extra distance lives in the direction of not only carrying out to the letter the restrictions rightfully placed upon us by governmental and denominational agencies, but going beyond these by establishing self-imposed regulations. Strict adherence to those rules handed down to us should be commended and continued. But this action alone gives us no right to claim the distinction of second-milers. It is action taken only for the purpose of saving our own necks, and continuance of the policy will lead us only

further away from the not-so-easily-traversed second mile.

"Our only alternative course lies in a direction toward something more positive than simply the obeying of the camp rules. We must prove that we have convictions and beliefs that will produce greater courage and deeper sacrifice than that required merely to take up residence in a C. P. S. camp.

"That proof must be produced by our willingness and ability to mend what war has maimed. We must consider the C. P. S. camp as only a preparatory school from which we will emerge to minister to the physical, social and spiritual needs of mankind.

"This is no small task. According to reconstruction leaders who labored in the wake of the last great world conflict, the percentage of reconstruction workers who lost their lives in line of duty was actually higher than that of soldiers in the trenches.

It is only through a positive, dynamic ministry of love and sacrifice, offered in the spirit of the Master who first gave us the teaching of the second mile, that we

can justify our claims to conscientious objection.

"With this as our objective, we are well along on the Second Mile."

Vienna, Va.

CHRIST, OR EVOLUTION?

Evolution Known By Its Fruit

The Reds are all evolutionists. Evolution has given them their program and method. They got this practical evolution from Karl Marx. He learned it from Hagel, who took it from Spinoza, who got it from the pagan Greeks, who borrowed it from the spirit-medium priestcraft of Egypt and Babylon, who taught the transmigration of souls and the transmutation of species.

The Reds, the Roman Catholics and the Jews believe that Protestantism is built upon the Bible, if upon anything; and they are saying that Protestantism is going to pieces because Protestant evolutionists have torn their own Bible to pieces.

The Reds count that all who preach or teach evolu-

tion are working, even unwittingly, for the world-wide cause of the Reds. They laugh to see the rich pay for it. They know that evolution will destroy the churches, the colleges that teach it, and the Constitution of the United States, as well as the present industrial world. They know that as soon as the masses in this country are taught evolution by having it taught in all grades of our schools, as it is done today, that the masses will stop theorizing about it and will put it into practice, and thus become Reds. They will rise up and take possession of all property and natural resources. The end of a road, better than a theory, tells you where it leads.

Evolution Begins and Ends With Chaos

Pantheistic evolution is the only consistent evolution. It attempts to theorize away the Creator and Redeemer. But God refuses to be theorized away by Satan. Evolution attempts to break down spiritual, mental, moral and physical distinctions in order to reproduce Babel and chaos and lawlessness in the earth. It

leaves no ground for intelligence or morality and reserves the processes of mental development. It is the insanity of Nebuchadnezzar. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken of her wine; therefore the nations are mad." (Jer. 51.:7.)

The ancient republics were destroyed by the revolutions of the masses. History repeats itself. Today the world is divided around two Jews, the Lord Jesus Christ and Karl Marx, a forerunner of the Jewish Antichrist. Gentile philosophy spoiled Karl Marx, and now God will use his writings as a battle axe to punish the Gentile Nations, for rejecting His Son, Christ Jesus, the Creator and Redeemer. . . .

Bible Gives the History of Evolution

God has told us the history and fruits of evolution in the first chapter of Romans. The forefather of the human race knew God and His Word concerning His creation and redemption.. They perverted it, and turned away from it, preferring their own wills

and thoughts. The degradation continued until they became evolutionists and put "creeping things" as the source of their own life. Thus God handed them over to self-debasement, and they became idolators and savages. God is handing over again Christ-rejecting nations to corruption and violence.

Evolution in the Light of God's Word

In the days of Moses the evolutionists of Egypt taught that all life came from the slime of the Nile, just as Huxley, in the nineteenth century, taught that all life came from the slime of the sea, and Darwin taught that man had come from the mud-eel of the swamps. "Moses was learned in all the wisdom of the Egyptians" and knew all about evolution. But the Lord did not have him put any of its idolatries in Genesis.—Harris H. Gregg, D. D.

EVILS OF THE TONGUE

Dear Friend:—Please read this carefully and prayerfully, after which look into the Bible mirror to see

whether your tongue is coated with any or all of the following evils:

1. Lying.—The motives for lying are many and varied, but in each case the underlying principle is selfish. It may be for money, honor, strife, exaltation and the like, but remember that God says, "Lying lips are abomination to the Lord." (Prov. 12:22.)

2. Babbling.—This is thoughtless talk, and is nowhere heard more than from the lips of the man who indulges in intoxicating drinks. There are others, however, who do not touch strong drink, yet are great babblers. "Who hath babbling?" "They that tarry long at the wine." (Prov. 23:29-30.)

3. Flattery.—In this case both the flatterer and the one who is flattered are in danger. The former because he is using false praise, either directly or indirectly, to gain favor, influence, or to accomplish some selfish purpose. The latter, because a net is laid for his feet, and by stepping into it he will lose humility or property. "A man that flattereth his neighbor spreadeth a net for his feet."

(Prov. 29:5.)

4. Cursing.—To wish evil to or to call for mischief to befall some one is cursing. Christ says, "Bless them that curse you." (Matt. 5:44.) Paul says, "Bless them which persecute you: bless, and curse not." (Rom. 12:14.)

5. Swearing.—This is an evil of a two-fold nature: (1) The judicial oath—"But I say unto you, Swear not at all." (Matt. 5:34.) (2) Profanity—How often do you use the name of the Lord in vain? Why do you use special words when angry? What value do you receive therefrom? "Thou shalt not take the name of the Lord thy God in vain." (Deut. 5:11.)

6. Evil Surmising.—Many human minds are ready to suspect and talk about others when there is slight evidence or no evidence at all for the wrong mention. Read I Tim. 6:4.)

7. Backbiting. — It is wrong to speak evil of anyone, but it is worse to speak evil of the absent, which is known as backbiting and classed as a great sin. (Rom. 1:30.)

8. Defaming. — The object is to injure the repu-

tation or occupation of another, and to accomplish this, slanderous or false reports are circulated. "Being defamed, we intreat." (I Cod. 4:13.)

9. Meddling.—Are you in everybody's business? How did you get into it? Was it by meddling? Solomon says, "Every fool will be meddling." (Prov. 20:3.)

10. Talebearing. — How much strife and similarly unpleasant things are caused by the storyteller! Frequently he both frames and carries the story. "The words of a talebearer are as wounds," "Where there is no talebearer, the strife ceaseth." (Prov. 26:22-20.)

11. Contention. — Some people seem to delight in quarreling continually. With how many schoolmates are you quarreling? How many quarrelsome neighbors have you, and who is in the fault? For how many brethren in the church have you angry or unpleasant words? "As . . . wood to fire; so is a contentious man to kindle strife." (Prov. 26:20.)

12. —Debating Foolish Questions.—Make a list of the questions debated in the common school, the high school, and the college liter-

ary societies. Were they really profitable? Will you follow Paul's advice? "But avoid foolish questions, . . . for they are unprofitable and vain." (Tit. 3:9.)

13. Filthy Communication.—The tongue is an index to the heart. By the filthy words that come from some lips, what must be the condition of the heart itself? Count your filthy words for one week, then from that calculate the number used in your lifetime. Read Col. 3:8.

14. Foolish Talking and Jesting.—How many a mind is diverted from the right by idle talk and words which are for mere sport or merriment! Listen to the weighty language of our Savior: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36.)

Dear reader, will you pray God that He may give you strength to guard your tongue? Instead of using it for evil, let its use be to bless. "Out of the same mout proceedeth blessing and cursing. My brethren, these things ought not so to be." (Jas. 3:10.)—S. G. Shelter.

HISTORY AND DOCTRINE OF DUNKARD BRETHREN CHURCH

C. C. Myers

Chapter 3

In our last chapter we left off with our brethren about all removed from the fatherland to America—Philadelphia and beginning to spread to other localities. They were beginning to encounter new problems from the material standpoint, homes were to be built, a way of livelihood to be worked out, which was all somewhat different than the old country, but in all these things they worked hard and trusted God, who always looked after his own and provided the ways and means. "The steps of good men are ordered by the Lord" In all this they had some hardships to endure, some of which were for the good of the cause later on. In some cases land grants were secured and later on church centers formed and strong congregations were built up. In the following chapter we are to deal with the growth of the church in America.

Remember this, that the church began to grow. Surely the hand of the Lord was with their efforts.

God told Israel "that if they would obey his voice he would bless them," here I want to say the brethren were eager to be obedient to the New Testament, their hearts desire was to follow the letter and spirit of the gospel teaching of the New Testament church. So how could it be otherwise but that the Lord should bless such an effort if these people were trying to please him.

Now these people had a message to give to mankind, to their neighbors far and near, they had a burden for souls, they were on the "gospel way," they wanted others to see "the way" as well.

In Brumbauh's History of The Brethren and many other histories of the Brethren and recorded accounts we find many interesting stories of how our forefathers began to work on this "new field," which was large, to them it knew no bounds. God furnished the strength, the means and directed the way forward.

Numbers of people who

read the Bible, soon formed a set conclusion, the way of salvation was before them, to be saved was to obey. Soon many requested baptism. Why? Because the Brethren were carrying this message to the people. Soon they began to move on into the frontier of east Pennsylvania.

On foot or horseback, generally two went together, often going to new settlements, staying as long as seemed best—some times several days at a time. Sometimes love feasts were held in these homes and quite often someone was baptized. These Love feasts soon became a set time in the proper season and surely became a favor with both God and man and proved to be "Spirit filled," or "Mountain top experiences." The people generally were hungry for spiritual food, yet the work of the church was not an easy task, there were other religious sects and teachings to cope with. But from the beginning Church Polity was ever kept before the church. Preachers sought their texts and sermon material from the Word, of course occasionally one was known to sidetrack

on some tangent but as a whole the messages were from the "Book" and were interesting and especially effective because they were given from spirit filled men, coming from the heart. A clock was not necessary as the faces of the congregation generally "told the time."

Soon the ax was laid to the trees of the forest, new homes built and religious centers formed, then a meeting house built. This place of worship became a sacred place to the people. A form of worship was begun and has changed little in its general way since—singing of spiritual songs and hymns, prayers offered, reading of God's word and testimony given. Here again Church Polity entered in, as the church was careful to guard against changes that had a trend to bring worldly ideas into the church. Many of these we will deal with later on. One thing I desire to make clear, that from the different histories of the Brethren almost all writers and records show that our early day preachers, deacons and layity were full of zeal that knew no rainy Sunday lay-

offs. If their means of conveyance was not a horse they walked; they were persistent in their desire to "assemble together," and carry the gospel message.

To name the preachers of that day would hardly be possible. But we will mention a few of ability. After Bro. Mack was Elder Peter Becker, not only was he a great preacher but was an outstanding shepherd and spiritual guide.

To write a life story of each of our pioneer preachers would take much time and record many volumes, all of which would be interesting and inspirational to the reader. The early leaders of the church in Pennsylvania were not only born leaders, but God made—for his purpose was carried out through them. One factor not to be overlooked is the peculiar unity of the Brethren. This unity was no doubt the outgrowth of being closely led by the gospel in all its fullness and the General Conference idea, An Idea founded on the gospel (read Acts 15) for the church then, as was the New Testament church was not without its problems to be

solved, even until today.

These conferences made much more history than we are aware of. Although the idea of a general conference likely came from another body of people, according to records about the early part of 1700's, yet it became a great building factor or we might term it a "hub." It was generally a mountain top experience of spiritual inspiration. However it came and what ever it is, it surely has been a "Penetcostal Day" in our general church work. It has been something like a book binder, it held us together. These conferences had a lot to do with our early church work in the eastern states and the cause all the way along ever since.

Unconsciously they became somewhat of a spiritual thermometer or index of our work and program and outline of our church activities, the outstanding leaders of the church all the way along helped to make the church what it is today.

Different ideas and methods of church work were often brought to this meeting, queries and questions formed and framed either there or before get-

ting there, discussions on these was done in an orderly manner and spirit—"God's house is an house of order." Moderators were chosen from elders of ability along this line, able to hold and maintain peace and harmony as far as the individuals were willing to co-operate with the spirit and trend of the meeting. So General Conference—justified by the gospel becomes a spiritual girding factor for the church. The "trend of the church" in church polity and its general practices are somewhat due to the work of conference, for this is the result of the thought and work of our church leaders.

FAITH ALONE

Whenever Christ met demons or evil spirits during his ministry, they acknowledged his deity. James says that they not only believed, but they trembled, still they were not saved. But why not, if believing in Christ is all that is necessary?

True faith, saving faith, expresses itself in obedience, in action. All instances of it in the word show this.

Would the statement that Abraham had the faith be accepted if he had not shown it by actually offering Isaac?

When the prophet brought succor to the widow, God provided the oil but she had to get the necessary vessels obedience to the instructions, was the expression of her faith.

The marching of the children of Israel around Jericho did not shake the walls down, but their action of faith brought the promised result.

All on the ship with Paul were assured that their lives would be spared. They could not have saved themselves from catastrophe. God was the deliverer but he did not lift them onto the shore. They propelled themselves to it. Some swam, "and the rest, some on boards and some on broken pieces of the ship."

No one can "earn" the forgiveness of sins. That is the gift of God. But repentance and bringing forth fruits thereof are necessary if God is to bestow this gift and pardoning grace is to avail.

Sel., Joseph P. Robbins,
Potsdam, Ohio.

FOOD FOR DEFENSE

Yes, food for defense, sure they need it, we all do, but which food is more essential? Which kind do we need worse? Spiritual food for the never dying millions? Or physical food for sustenance of the body that may be torn to shreds with tomorrow's bombs?

The U. S. government is asking its people to raise more food for defense, for all the United Allies. It is essential and America will meet that demand, but will they supply the spiritual food for the sustenance of their souls?

America is the last great nation to hold up the banner of Christ, but - - - old Satan has a stronghold here in this beloved, beautiful land of ours! He is the FIFTH COLUMNISTS, he is the espionage here! Can America hope to win in this struggle against the powers and servants of Satan, when he is present here, yes even in our armed forces? Surely it is a serious, terrible condition for America.

Not so long ago a friend said, "If America would turn to God, He would save

this nation." Yes, and IF one-third of America would do that He would save this nation. As He told Abraham, that He would save Sodom for ten righteous, so would He do again, now. IF.

Food for Defense! It is the Christians whose task is the greatest in this wartime. The Christian is the man or woman who lives up to God's Word to the very letter. There has been too few Christians in the past, but awake now, ere it will be too late. Awake, and be Christians, not just Dunkards, or Baptists, or Methodists, be Christians! Let us delve our hearts, plant God's word, and raise the food of God for soul defense, personal defense, national defense, and eternal defense!

The events of history through the ages prove the prophesies of the Bible. If today's great catastrophe is fulfillment of prophesy (and I believe it is) we the Christian people still must raise "food for defense." Ever greater is our task to "Let The Light So Shine" in this one last chance to save mankind.

The fight may be among nations, but it is the great fight, maybe the last fight

against the powers of sin and Satan. Our boys may die in vain, America may lose, but WE the HOME GUARD must fight, must win with God's word our shield, our weapon, our victory. We must fight our way to victory over Satan, through Christ Jesus, and for Christ Jesus.

We are enlisted (voluntary) in the great army of God, we are His soldiers, brothers, sisters, all! This army shall be victorious, God will win, and when our warfare is ended, we, the alive, shall be caught up in the air, with those valiant soldiers that are dead in Christ Jesus, and we shall reign forever with Him in heaven in eternal, glorious, everlasting peace.

Miss Carole Louise Zumbrun
West Manchester, Ohio.

NEWS ITEMS

ORION CHURCH

On September 8, 1941, Charles Surbey, one of our deacon brethren closed this life after having so faithfully served Christ and the church over a long period of time.

His passing caused us all to feel that we had lost a good, faithful brother and a splendid councilor, but what was our loss, we hope has been his gain.

His sister, Amanda Maloy, also preceded him in death the first of April, 1941. Sister Maloy united with the Orion church a few years ago and seemed to enjoy her life so much, but God in His wisdom saw fit to remove her, we believe to a better sphere.

Her husband, Harry Maloy, also passed away with a heart attack while on the streets of Kent, Ohio.

On April 8, 1942, Bro. Harry Royer, another of our good deacons, passed away on his 80th birthday anniversary. Bro. Royer was a faithful deacon and served his Lord faithfully. He is greatly missed by all. However the Lord was good in allowing him to live to that age in seemingly good health until within a few weeks of his death he suffered a stroke from which he died.

We are reminded that we are passing one by one. Bro. Royer's death being the 27th one of our little group to leave us in death. This includes four deacons and two elders.

If they are all as fortunate as we hope they have been, we have quite a congregation over there where they can praise Him so much more perfectly than we can here.

Really our fondest desire is to so live here and worship here and have that faith in the Lord Jesus that when our time comes one by one to meet our God that we may meet Him in peace and can praise Him in a never ending eternity.

Pray for us that this may be all our happy lot.

Theo. Myers.
North Canton, Ohio.

RIDGE, W. VA.

We, the Ridge congregation, met in quarterly council meeting May 2, 1942, with our Elder A. B. Rice presiding.

Scripture reading Gal. 3, and prayer by Bro. Minor Leatherman.

There were delegates elected for District Meeting as follows: Bro. Taylor O'Brien, Bro. Eld. O'Brien and Bro. Otto Harris. Alternates: Bro. Thomas Leatherman, Bro. Minor Leatherman, Bro. Charles O'Brien.

The church decided to have a third Sunday school class for the little ones. Sister Irene Harris was elected for teacher.

Bro. A. B. Rice will hold for us a ten-day meeting in August, followed with a love feast. The date for the meeting will be set later.

We are not so large in number at this place. We ask an interest in the prayers of others that we as church people might be a light-house to the world, for we are made to believe we are living in the last days.

Mamie Leatherman, Cor.,
Antioch, W. Va.

OBITUARY

SISTER LUCY S. O'BRIEN

Daughter of John and Mary O'Brien, was born September 12,

1876, and departed this life April 7, 1942, aged 65 years, 7 months and 5 days.

She was a member of the Ridge Dunkard Brethren church for many years. She leaves to mourn their loss seven brothers and three sisters. Her father and mother preceded her to the spirit world several years ago. She died in a Cumberland hospital due to cancer, from which she was a sufferer for several years. She bore it patiently and while she desired to be obedient to her God, she asked to be anointed, which was done. Funeral services were held by Elder Minor Leatherman at the home of her brother, Robert E. O'Brien, near Cumberland.

She was laid to rest in the Aby cemetery.

Sister Lucy tried to be obedient to her church and to her God, and was not inclined to follow after things of this world.

Her suffering here is ended,

Her toils on earth or o'er;
Gone home to live with Jesus,
And loved ones gone before.

Long and patiently she waited

For the Lord to take her home,
At last her prayers are answered,
No more on earth she'll roam.

Mamie Leatherman, Cor.

BRO. WILLIAM SMOOTZ

Son of Samuel and Barbara Smootz, was born May 22, 1862, at Cedar Creek, Va., and departed this life March 19, 1942, aged 79 years, 9 months and 25 days.

He came to Grant county, West Virginia, about 55 years ago, where he made his future home.

He united in marriage to Martha Leatherman November 1, 1889. To this union were born five children, two sons, three daughters, 19 grandchildren. His father, mother, two brothers and two sisters preceded him to the spirit world some years ago.

He united with the Dunkard Brethren church July 14, 1893.

He was afflicted for several years with neuritis and heart trouble, which took him very suddenly.

Funeral services were held at Knobby Church of The Brethren, by Bro. Otto Harris, assisted by Elder Minor Leatherman. Text Philippians 1:21. Interment was in the church cemetery.

One by one we must all pass over, we pray that when our summons comes we can say "Come welcome death, I will gladly go with thee."

Mamie Leatherman, Cor.

A LETTER

Psalm 61:4

I will abide in thy tabernacle forever, I will trust in the covert of thy wings, our thought contains the expression of David's devoted attachment to the tabernacle of the Lord. Among the very numerous excellencies which distinguished the psalms, this was one peculiarly prominent. He loved the house of the Lord and desired above all other things to dwell in it all the days of his life. That he might behold the beauty of the Lord and inquire in his temple. Here he affirms the resolution of his soul. I will abide in his tabernacle, is it not our duty and privilege and in-

terest to cherish a spirit like that of David. Our souls ought to be glad when we are invited to go up to the House of the Lord. Here God manifests himself. Here we have the rich provision of his grace. Here we behold the divine glory and have fellowship with God and the excellent earth.

But let us consider the subject typically and view the ancient tabernacle as a symbol of the church of God here on earth. The tabernacle was a spacious movable tent, created for the celebration of Jehovah's worship. It was built in the time of Moses, was of divine origin and construction and the cost of the materials was provided by the voluntary liberality of the people, in many things it very much typified the person of Christ. In some things the heavenly state but more fully and clearly it was a type of the church of Christ here on earth. It was so in the divine origin and construction God called for its erection. It was not for human devising, and in all things it was made according to the pattern which God showed to Moses on the Mount, such too, is the church of God. A spiritual house or tabernacle formed Jehovah's praise. And in all things fixed and established by the infallible wisdom of God not an angel would interfere.

The plan is perfect as its author. The materials, the orders and their use are all settled by the unerring skill of God. It was so in its design. It was to be the depository of holy things. The place of holy exercises. The scene of holy manifestations. Here was the ark, the mercy seat, the oracles, the golden pot of manna. Here sacrifices were offer-

ed, incense burned, praise and supplications presented. Here the glory of God is seen. The blessing of his love imported. How truly appreciable to the church of Christ, here he deposited all the riches of his grace. It was so in its costliness and worth. The most valuable materials were employed, gold, silver and precious stones herein we see shadowed forth. Preciousness of believers are the true and only materials of which the church of Christ is constructed, (See I Cor. 3:11-12) all the members of Christ's church are precious but in different degrees of value. (See II Tim. 2:20.)

All the materials are blood bought highly prized of God and endued with immortality. It was so in the voluntary spirit of those who erected. What a zeal and devotedness of God. In this we have a typical resemblance of the voluntary character of all those spiritual services which God will except. In Christianity our profession, our baptism, our regard to all the ordinances and duties must be voluntary.

We are to present our bodies a living sacrifice and give ourselves to the Lord, serve him with a cheerful and willing heart. Now the psalmists resolution, I will abide in thy tabernacle. Now what does this imply and include? That he was already a resident in the tabernacle. There was no abiding without first being in it. He had chosen it as the place of his spiritual abode and blessed are they who dwell in thy house. The Christian has been born into the church and kingdom of Christ. He lives in it, it is his spiritual home. It implied preeminent attachment to it. The

Christian is not weary of it. He is not indifferent to it. He fully loves it.

It is nearer the Christian's heart than his own palace. He preferred it to his chief good. How dear is the Church of Christ to the believer. How the Christian loves the sassembly of the true believers. He prays for her peace and labors for her prosperity. It is his banqueting house. And a desire to enjoy its meeting influence for the heavenly state. Communion with God on earth will prepare for communion above. Plants of righteousness, we must bear fruit till we are meet for being transplanted to the Paradise above. Yes, there is a delightful nearness and connection between the church of the earth and the church above like the holy and the most holy place.

Says the Christian poet, it is desirable to die in visible union with Christ and his people, God's house is his joy and God's outspread wings his defense. Happy is that people whose God is the Lord. How satisfied the Christian should be with his portion as a citizen of Zion and a member of God's family. We should so improve our privileges, be diligent, be devout, do all we can by our example and influence.

Publish by request of Sister Bessie Harshman. A letter written to her aged mother.

PSALMS 23

G. M. Martin

In this Psalm David realizes that Jehovah is the God

of heaven and earth in whom he has full trust and confidence for his life. He says the Lord is my shepherd, I shall not want; an inward feeling of God's presence and a source of blessing to supply his want. How rich and beautiful can it be if we in our walk and conduct of life can know that the Lord is our shepherd.

He maketh me to lie down in green pastures, he leadeth me beside the still waters: May it so be that we too, find an inner feeling of satisfaction when confiding in the ever green pastures of our Lord, and allow our thirst for righteousness be quenched by the still waters of life that flow from the throne of grace.

He restoreth my soul; he leadeth me in the path of righteousness for his name sake. When troubles or sorrows come by our way; when grief or distress fall by our lot, yet can we look unto a shepherd to lead us in the path of right and holiness for his name sake; a name that is greater than any other name. Thus it highly behooves us to ever look up and take comfort in his rod and staff, which is the word of life.

He is a power that can and does rule and over-rule.

Thereby, as David says, Yea, though I walk through the valley of the shadow of death I will fear no evil; might we be walking as in a valley of shadow of death at this present time, when death and destruction are going rampant the world over; even though Christianity may seem much shaded, yet, can saints look up to a shepherd who is ever willing to be with us; his rod and his staff they comfort the saint.

Thou preparest a table for me in the presence of my enemies; a wonderful blessing to know that the Lord gives good things to saints to feast on. Even though they may be surrounded by those who are unbelieving and sinful, yet his anointing is showered on us as the dew of heaven is showered on the grass; thou anointest my head with oil, my cup runneth over; our joy and happiness are continually under his protection.

Surely such goodness and mercy shall follow us all the days of our life.

Our righteousness in his name is the shepherd of our life, to lead and protect

along life's way; so we like David can say; we shall dwell in the house of the Lord forever.

Midland, Mich.

HELPING THE UNGODLY

At one time Jehoshaphat, a good king of Judah, helped Ahab, a wicked king of Israel. When Jehoshaphat returned from the battle, "Jehu the son of Hanani went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." Is there not a lesson in this for the United States and England at this time in helping an ungodly nation?—The Gospel Minister.

GAMBLING REACHES TO THE CHURCHES

According to the Gallup Poll fifty-four per cent of the adult Americans in the past year gambled in some form or other. This Poll shows that twenty-four per cent of this fifty-four per cent participated in some church lottery. Nine per cent of this number bet on

horse races. Another astonishing thing is that this twenty-four per cent played cards or dice or played slot machines. Twenty millions of people in America participated last year in church lotteries.—Exchange.

A sound discretion is not so much indicated by never making a mistake as by repeating one.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 5—John 20:1-31.
 Apr. 12—Gen. 16:1-16.
 Apr. 19—Gen. 17:1-27.
 Apr. 26—Gen. 18:1-32.
 May 3—Gen. 19:1-30.
 May 10—Gen. 21:1-34.
 May 17—Gen. 22:1-19.
 May 24—Gen. 23:1-20.
 May 31—Gen. 24:1-29.
 June 7—Gen. 24:30-67.
 June 14—Gen. 25:1-34.
 June 21—Gen. 27:1-29.
 June 28—Gen. 27:30-46.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 5—Easter, Nature and the Resurrection. I Cor. 15: 35-58.
 Apr. 12—Jesus in a Sad Home. John 11:1-46.
 Apr. 19—Jesus Honored as King. Matt. 21:1-11.
 Apr. 26—Jesus in the House of God. Matt. 21:12-16.

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 May 24—Jesus and Pilate. Matt. 27:11-26.
 May 31—Jesus Crucified. Matt. 27: 27-50.
 June 7—Events After Jesus' Death. Matt. 27:51-66.
 June 14—Jesus Arises From the Dead. Matt. 28:1-15.
 June 21—Jesus Goes to Heaven. Acts 1:9-14.
 June 28—Review: Life and Death of Jesus.

BIBLE MONITOR

Vol. XX

June 15, 1942

No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MODERN SOOTHSAYING

At various places in the scriptures certain characters or classes of people who lived and occupied a unique position in Bible history are spoken of as soothsayers. It appears that they were a type of people devoted to the art of foretelling or predicting future events, or prophecy regarding some important matter affecting the welfare of people then living. To a large extent it seems they were a class of people that occupied a position in the heathen nations similar to that of the prophets who were sent by God to the Israelites. Apparently the art of soothsaying originated with the heathen nations. They managed to impose themselves upon the people and occupy a popular position by clever manipulation and de-

ception. When any matter of importance confronted the people in which they must make a choice the soothsayers ascertained the desire of the people and then proceeded to encourage them in the thing which they wanted to do by foretelling the blessings or success that would be theirs by so doing. It appears their aim was to allay the fears of the people and please them with soft words or blandishments.

In the history of the Israelite nation they were at various times deluded by a type of soothsayers who likely patterned after the heathens and they prophesied lies in the name of the Lord. "Then said I, ah, Lord God! behold, the prophets say unto them, ye shall not see the sword, neither shall ye have famine; but I will give you

assured peace in this place. Then the Lord said unto me, the prophets prophesy lies in my name: I sent them not, neither have I commanded them, a thing of nought, and the deceit of their heart." (Jer. 14:13-14.)

As a result of the works of these deceitful prophets the Israelites were corrupted and their land was full of immorality, vulgarity and violence. The message of the Lord to his people was: "Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of thier own hearts, and not out of the mouth of the Lord. They say still unto them that despise me, the Lord hath said, ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you." (Isa. 23:16-17.) "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." (Isa. 23:22.)

In every age God has revealed himself and his will to mankind and in connection with this revelation the human family has a responsibility toward God. Wisdom would suggest to us that we should use this God-given intelligence and knowledge in such a way that it would be a blessing to us and an honor to our Maker. To a large extent the human family has been disposed to reject the revelations and will of God and misuse the gifts that God has bestowed upon them. This has led to all kinds of trouble, distress and sorrow to every generation. It is this repudiation of God who has revealed himself and his will through Jesus Christ our Lord to our dispensation that is the root of the great calamity of violence, degradation, sorrow and woe that is upon the world in our time.

In connection with this condition that has developed it is a matter of interest to notice two facts that have stood out prominently, especially in our own nation. For many years faithful ministers of the gospel of Christ have been crying out against the condemning sins of our

people. They have been pointing out the injustice, immorality, vulgarity and general abandonment to sin of our generation and warning that such things would be certain to bring upon our nation a great condemnation. Such men of God who have been earnestly preaching the gospel of Christ have been referred to as "old fogies" and "calamity howlers" and their warning has largely gone unheeded.

Why have people failed to heed the warning? The answer is the second fact referred to above. Modern soothsayers have been at work. The popular hireling ministers who have been posing as ministers of the gospel have been telling the people that many of the gospel teachings were "non-essentials" and that no evil would come to them if they would not do what the Lord said. With smooth words and fair speech they have allayed the fears of the people and lulled them into a feeling of security which is dragging them down to the pit of destruction.

These clever cultured and refined modernists who reject the teachings of the gospel of Christ and en-

courage people to disobey the revelation and will of God through Jesus Christ our Lord are the "soothsayers" of our time and like with the Israelites. They shall not profit this people at all, saith the Lord."

Sin is sin and it brings upon men trouble, shame and sorrow and eventually the condemnation of God. "For which things' sake the wrath of God cometh on the children of disobedience." (Col. 3:6.)

THE COMMUNION SERVICE

B. E. Kesler

The fact we are censured for not inviting others to the Lord's table, is an admission we are right. No one would censure us for not inviting him to do a thing he doesn't believe is right. If we are right in our observance of it, why not accept it? If we are wrong, why find fault with us for not inviting you?

Restricted communion maintains the sovereignty of the church to deal with offenders, and purge itself of evildoers. Jesus gave the church this authority.

BIBLE MONITOR

West Milton, Ohio, June 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

L. B. Flohr, Vienna, Va., Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

"Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 18:18.)

Paul taught the exercise of this power. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us." (II Thess. 3:6.) Thus

armed and justified by the scripture, the church may say who shall, and who shall not partake at the Lord's table. "But our preachers say it is the Lord's table and no man has a right to bar any Christian from the Lord's table." Truly so, but on the same grounds, if we have no right to bar we have no right to invite. Besides, in our estimation, our communion is as open as any body's. Every church has some standard of fitness which it requires in order to have a place at the Lord's table. We have one, and until this requirement is met no one is considered as having a right to a place at the table. These standards are not alike, if so, there would be no question of open or close communion, and even now there is no question as to open or close communion. It is only a question of the understanding of the scripture, and privilege of membership.

One is entitled to membership in one church on profession of religion, another adds baptism, another adds personal experience of pardon without baptism, another requires in addition, belief in reformation of life,

the fruits of penitence and a belief in all the commands and ordinances of the gospel, as footwashing, Lord's supper, holy kiss, (Rom. 16:16), anointing, (Jas. 5:14), prayer veil, (I Cor. 11), plainness of attire, (Rom. 12:2; I Pet. 1:14; 3:3-5), nonaffiliation with secret lodges, unions, etc. With these different views and standards, open communion is utterly incompatible, and while ours is called close communion, it is just as open and free as any other's when the gospel requirements are complied with, and it is not courteous nor Christian to call us narrow and dogmatic. Our only desire is to preserve the sacredness of this ordinance and so far as humanly possible to prevent any from "eating and drinking damnation to themselves," and yet, bar no one who is worthy of a place at the Lord's table. True, the Bible says, "let a man examine himself, and so let him eat." When this is done, according to the Bible all is well, but if a criminal sits in judgment in his own case, conviction is not likely to follow. So the church must determine as

to worthiness.

This principle obtains in all other institutions, as schools, unions, lodges, assemblies, etc. Viewed in this light our communion is as free and open as the Bible and other institutions.

We could not be benefited by open communion. Indeed, we should have to sacrifice much to accept it. We are offered all the opportunity we need to enjoy the privilege of communion, in our own church. Besides, if I had to go from home to get spiritual food in some other church, I'd go from home and stay. No need of open communion in our church. Our manner of observing the communion is in harmony with the model communion. No interdenominational communion then. Nor was there any open communion in all the world until the rise of the Free-will Baptists in England in the 17th century and is, therefore, an invention of men. See Montgomery's history of General Baptist, P. 11:

"The General Baptist church was organized in 1611—the Particular Baptist church in 1633. At the organization of these de-

nominations close communion was the prevailing rule among the various denominations. Open communion was the natural outgrowth of the General Baptist."

Different churches existed prior to this time, but all were strictly close communionists. After that other churches adopted it, for policy God designed only one system of faith and practice. (Jude 3.)

One Lord, one faith, one baptism. (Eph. 4:5.) One body. No provision for multiplicity of churches, (Gal. 5:22.) "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness," etc. Where these fruits abound, scism and division are not found.

Jesus is the author of but one system of faith. So we are to "look to Jesus the author and finisher of our faith." (Heb. 12:2.) So long as Christians look to Jesus as the author of their faith and manifest the fruits of the Spirit, love, joy, peace, division can not be. Open communion recognizes any system of faith, Jewish, Catholic, Mormon, Russelites, and any form of Protestantism. If it does not, it is close communion.

So the line will be drawn somewhere, else confusion and disorder is the result. And when a line is drawn against any one who professes to be a child of God, it is close communion. Just imagine if you can, the spectacle of Jews, Catholics, Mormons, Russelites, with Protestants, some of whom will be washing feet, some eating the Lord's supper, and greeting with the kiss of charity; all these sitting at the Lord's table pretending to commune together! How the devil would laugh and angels frown! The writer knew a case where a woman was disfellowshipped one Sunday, and on the next Sunday sat down and took the communion bread and cup with the same people who withdrew fellowship from her the Sunday before, and that's open communion.

With these conditions confronting us, close communion is the only, reasonable, sensible, consistent, and scriptural thing, unreasonable as it may seem.

Now kind reader, the next time you hear a preacher denounce close communion, you just ask him if he would come over and commune

with the Dunkards? If he says "no," ask him why not, if he believes in open communion? If he says "yes," ask him which he is, a hypocrite or a coward? For he would practice things with us that he would not dare teach, and practice in his own church. The truth of the matter is, those who preach open communion do not practice it. Who ever knew one such preacher to go over and commune with one of his open communion-brethren churches? Their idea seems to be, "come over and commune with us," but they themselves refuse to reciprocate. Why preach open communion, but refuse to practice it? Paul taught the principle of close communion. (I Cor. 10:21; Heb. 13:10.)

Now let us sum up by giving a few facts to remember:

1. The model communion was close and at night. (Jno. 13:30.)

2. Apostolic communions were close and at night. (I Cor. 11:23.)

3. All communions were close until the 17th century.

4. Bible allows communion on any day of the week. (Acts 20:6-11.)

5. God designed, and Christ authorized close communion.

6. The Dunkard church offers all the opportunity its members need to commune.

7. We would have to sacrifice much Bible teaching to accept open communion.

8. Our communions are open to all who comply with Bible prerequisites.

9. Because we are censured, evidences our communion is believed scriptural.

10. Close communion is the only communion described in the Bible.

11. When open communion preachers practice as they preach, it will be time to invite others.

12. Open communion disarms the church to deal with offenders.

13. Open communion lowers the standards of Christian living.

14. Close communion sustains the church in maintaining a high standard of living.

15. Close communion maintains unity and harmony in the church.

When the outlook is not good try the uplook.—Anon.

OUR RESPONSIBILITY

L. A. Shumake

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always; even unto the end of the world. Amen. This is commonly called the "Great Commission" is truly the greatest responsibility ever placed upon man. Under the old law, we find the instruction given to the people was limited to the reading of the law and teaching their children. (Deut. 6:7.) And the writing upon the door posts of thy house and thy gates (V. 9.) The first of importance was the teaching the law, and the second was, the continual warning not to forget His statutes. Death was the penalty for the last offense.

Law never made any thing perfect, for if there had been a law which could have given life, verily righteousness should have been by the law. Hence the failure of the law made it

necessary to change the priesthood. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

And as Christ is the end of the law for righteousness to every one that believeth. (Rom. 10:4. We now see that the last words of our Lord was given directly to his disciples. When Jesus walked here among men he used the term "Come, follow me," etc. But now in the words of our text, "Go ye therefore," has a greater meaning, than simply following. "Behold, I send you forth as sheep in the midst of wolves." So our first responsibility is to go." I think there are too many that become impatient when results do not pile up, and too, they fail at the sight of the enemy and his host. Consider the boy David as he faced Goliath, it would have been a trying hour for some. But David said, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou

hast defied." Go into all the world and preach the gospel, is our watch word. Results are with God.

Teach all nations, his gospel is full, his love is overflowing, his outstretched hands are to all races, the rich and the poor will find grace and pardon through Jesus Christ. He is the only cure for the sin sick soul, and the only hope for the nations of the world.

How are we to accomplish this? Through prayer, the door of opportunity is opened. Prayer changes things. Some one has said that effective teaching depends upon three things, know God, know your Bible, and know men. The supreme task is to convince men of their condition and their need of a Savior. Jesus the master teacher said, "I am the Way. (1) "If I, even I be lifted up I will draw all men unto me." It is our duty to hold up Jesus as the cure for the sin of the world.

(2) To live an exemplary life before the world, "Ye are our epistles read and known of all men," and again, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable

service. (3) To do a personal service to our fellow-man, "to visit the fatherless in their affliction, and to keep himself unspotted from the world." To help the unfortunate and to contribute to his personal needs, Jesus gave an example of this in Luke 10 and his command to "go and do thou likewise."

4. Therefore if thine enemy hunger, feed him; if he thirst give him drink. I think we should be alert to every opportunity of doing good even to our enemies. Each one of us have the responsibility of the use of the talents entrusted to him be it five, two or one, we know not when our Lord shall return and require an accounting of us.

During the past year several of our valued contributors to the Bible Monitor have rested from their labors, I believe we have some talent in the brotherhood that should take up the pen. Paul did not stop preaching the word because of adverse conditions, in fact we have evidence that some of his letters were written in prison and probably with chains on his hands.

Much good may be done by reading the Bible to the sick and the aged. We are taught to give attendance to reading, to exhortation, to doctrine, continue in them: for in so doing thou shalt both save thyself, and them that hear thee.

I would that our Publication Board provide more doctrinal tracts for distribution. While a copy of the New Testament is the best form of literature to give a friend, a doctrinal tract will help him to get results. Example, Acts 8:31.

Dear reader, are you letting your light so shine that others may see your good works and glorify your Father which is in heaven. The time may be short. Jesus is coming again!

Louisa, Va.

WHAT IS IN THE FUTURE?

L. I. Moss

I ask the question above in regard to the church. We may do our utmost to teach our children to live and dress as the gospel would require all of us, and then other influences, the schools

worldly associates, lead them away from our teaching. Some relatives will give our children presents, a ring, a dress or other fashionable garment, which have a tendency to lead our children toward worldly habits. Will we say no? What will these things mean in the future for the church? Many of these children will not come into the church, others will want to come in, and bring these things along.

Then we see members of the church dress the little babe, so unbecoming, arms and legs uncovered, some times the body naked. The anklets, the short dresses above the knees, very little of the body covered, then they go to school, other girls wear the latest style, modern head dress, a handkerchief of many colors. Will members dress their children this way?

What will the church in the future be if these children are brought up this way? Will you expect the preachers to teach out of your children's hearts what you parents have planted there.

Or will some parents be so inconsistent as to expect

the church to take the children into the church as they are?

They say, don't be too hard on the young folks, they will be all right after awhile. Is this training them up as they should go?

Yes, the Bible forbids bobbed hair, but how hideous some in the church comb their hair.

The Bible teaches modest apparel, not to wear gold or pearls or costly apparel. What will the future be for the church if these things are tolerated and let go at the rate they are going? And even now queeries coming wanting more liberty, wanting to still go faster, wanting to be more like the world.

Greenville, Ohio.

PALM-TREE CHRISTIANS

"This thy stature is like to a palm tree." S. of Sol. 7:7. "The righteous shall flourish like the palm tree he shall grow like a cedar in Lebanon." Ps. 92:12.

Both the saved and the unsaved are compared to trees in the Bible. We find in Psalm 1:3, "And he shall

be like a tree planted by the rivers of water." In Matthew we find a reference to the sinner, "And now the axe is laid unto the roots of the trees: therefore, every tree which bringeth not forth good fruit is hewn down and cast into the fire." (Matt. 3:10.) "Can the fig tree, my brethren, bear olive berries?" (James 3:12. Many other Scriptures employ this figure of speech.

Let us note some of the characteristics and qualities of the palm tree.

Its Place of Growth

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruits." (Jer. 17:8.) We will observe that this tree was a planted tree; it did not just happen to be. This tree was carefully planted close by the waters. Water is a symbol of the Spirit of God. A palm tree Christian certainly knows something of the Holy Spirit. This tree takes advantage of her opportunity by spreading out her roots and partaking

of the moist soil of the Spirit. When things get dry around her, she does not seem to know it. She is not depending upon the local showers to keep her alive, though she enjoys them when they come. She knows no crop failure; her leaf is green and she shall not cease from yielding fruit. "And thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Ps. 58:11. "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water course." (Isa. 44:4.)

The Palm Tree Grew Upright

"Such as are upright in their way are his delight." (Prov. 11:20.) If we wish to delight the heart of God, then we must be upright in our way, or walk of life. It is possible for man to have a righteous walk before God and man. If we are a palm tree Christian, then we will do this. Everybody will not take you into their arms and call you blessed for so doing,

for Job said, "I am as one mocked of his neighbor, who calleth upon God, and he answereth him; the just, upright man is laughed to scorn," but God said, "No good thing will he withhold from them that walk uprightly." (Ps. 84:11.) Again He says, "He that walketh uprightly, walketh surely." (Prov. 10:9.)

Full of Sap

David said, "The trees of the Lord are full of sap." Ps. 104:16. Evidently the "sap" in this verse means the Holy Spirit. If we are real palm tree Christians then we will be filled with the Spirit. "Be not drunk with wine wherein is excess; but be filled with the spirit." (Eph. 5:18. Even the house wherein they were sitting "was filled" (Acts 2:2). It is not sufficient to be filled with the Spirit when we received the baptism, but we need to be filled from time to time. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." (Acts 4:31.)

The Palm Tree Continues Long

Some of these trees are supposed to have lived upwards of one thousand years. The figure of a palm tree gives us the idea of grandeur and usefulness. A thousand years is a long time for a tree to live; but if we are palm tree Christians then we will live forever: "And so shall we ever be with the Lord." (1 Thess. 4:17.)

Deeply Rooted

The palm tree is unlike many trees in this respect; they are very deeply rooted. It is said that the palm tree grows downward in proportion as it grows upward; it is not top-heavy. Some trees are very large and seem to be very strong and sturdy; but it only takes a storm to reveal their weakness. Such trees are not well rooted. The palm tree is deeply rooted; it is built for the storm.

In the parable of the sower Jesus said, "And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness, and have no root in themselves; and so endure but for a time: afterwards, when affliction (trials) or persecution

ariseth for the Word's sake, immediately they are offended." (Mark 4:16-17.) The secret of their failure was "no root in themselves." Not so with the palm tree Christian, for he is deeply rooted.

The Sap Flows From the Heart

An ordinary tree can be killed by merely cutting a small ring around it, because the sap, which is its life, is but bark or skin deep. It is quite different with the palm tree; the secret of her life is deeper than the surface; the sap flowing from the inside out—from the heart. You may peel it and bruise her; but it lives on—it does not have threadbare religion. If you cannot endure a little bruising and persecution, then you are not in the palm tree class of Christians. "For our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:17.)

Cannot Graft Anything Into It and Live

Anything foreign to its nature would kill it. We cannot go down the ways of the world and still have God's approval; it just will

not mix. Jesus said, "They are not of this world, even as I am not of this world." Paul warns that in the last days men will be selfish, boastful, haughty, and blasphemous, ungrateful, impure, slanderous, wanting in self-control, brutal, careless of the right way, treacherous, reckless, puffed up with pride. They will love pleasure more than they love God or God's house; and while they retain the outward form of religion, they will not allow it to influence them. The apostle instructs, "From such turn away."

You never saw a dancing, card-playing, theater-going, pleasure-loving church member, who ever amounted to anything for God or the church. It is not the liar, the thief or the cut-throat that is doing the most damage to the church; it is this universal tide of worldliness that is sweeping over our land that is doing the most harm. You may fill your church with entertainments, festivals, dramatic performances, lectures, concerts and the what-nots of this world; but the church that employs these things is powerless, Godless and

Christless. God forbid that we should ever allow the church to become a kind of an amusement bureau.

The Older They Become the More Precious the Fruit

The fruit of the palm tree is used for 365 different things, a fruit for every day in the year; and even after the tree is cut down, there will flow from the stump, a liquid that is used as a cooking oil. This reminds us of Abel, "And by it he being dead yet speaketh." What a blessed sight it is to see an old person, one who has served God for many years, and who is ripening for heaven, whose fruit is precious; one who is living in heaven while he is still on earth. Truly they are citizens of glory and strangers and pilgrims in this world. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus," and when Paul realized that his warfare was over he picked up his pen and wrote a farewell note to Timothy his son in the faith; "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the

Lord, the righteous judge shall give me at that day; and not to me only, but to all them also that love his appearing." Fare you well Timothy, I will be seeing you in Glory. What a glorious ending!

Sel., Lucy Klepinger.

A CORRECTION

In May 1, Monitor, page 14 and 15, anonymous article appears under the heading "Attention." The writer seems to think we have two sets of "rules governing Sunday schools." This is a mistake. The rule governing Sunday schools as adopted by Conference is found on page 4, Conference Minutes of 1928, and on pages 28 and 29 of the Manual, and on comparison is found to be verbatim, not two rules but one.

This rule was put in the Manual where it properly belongs. The Polity was designed for doctrinal matter only, and the Manual for methods only. There is some matter in the Polity that should be transferred to the Manual.

On pages 24 and 25, the Manual gives the rules

for organizing Sunday schools, and on pages 27 and 28, the rule for conducting them. (Sec. 5, page 27 and 28.)

So there is one rule governing Sunday schools and one for conducting them.

Viewed in this light, there is no "conflict," and no cause for "confusion," and no occasion for difference in practice.

B. E. Kesler.

THE DOOR INTO THE CHURCH

Emmert Shelly

The entrance into the church or the kingdom is by the way of the new birth. One gets into the church, the family of God on earth by being born into it.

Let us consider the law of adoption, for God so decreed that as many as received him to them gave he the right to become sons of God. (John 1:12.) That is to receive the adoption of sons and because ye are sons says Paul in Gal. 4:6, God hath sent forth the Spirit of his son into your hearts. Now baptism is the outward or visible act while the spirit

baptism is the inward or invisible act.

The penitent believers who undergo this process, born of water and of the spirit enter through the door into the church and thereby become the adopted sons and daughters of God. It is then that the Spirit can and will bear witness with our spirit that we are the children of God. (Rom. 8:16.) And if children then heirs, heirs of God and joint heirs with Christ if so be that we suffer with him that we may also be glorified together. (Rom. 8:17.)

To be born again is to enter the church. We must remember what Jesus said to Nicodemus, ye must be born again. Ye must be born of water and of the Spirit. By this we learn that there is no other divinely appointed way of entering the kingdom of God on earth. We read in John 14:6 that Jesus saith unto Thomas, I am the Way, the Truth and the Life, no man cometh unto the Father but by Me.

Neither is there any other for there is none other name under heaven given among men whereby we must be saved. (Acts 4:13.)

"He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber." (John 10:1.)

Therefore we know that no thief or robber can enter heaven. Let us accept the terms of salvation while we have time, place and opportunity that we may have right to the tree of life and enter in through the gates into the city. Amen.

R. 1, Mercersburg, Pa.

NEWS ITEMS

MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren church met May 9th, 1942, for our services by singing hymn No. 225. Bro. Lester Ecker opened the meeting using James 1. and led in prayer, then Bro. Shelly of Waynesboro preached, subject "The Church," followed by Bro. Clarence Stump from Shrewsberry, text Gal. 6, singing hymn No. 391. Closing prayer by Bro. Stump. Then all went to the basement for dinner.

At 2 o'clock we again had services, singing hymn- 592. Bro. Stump opened the service by reading Psalms 1, and led in prayer, then Elder A. G. Fahnestock, of Lititz, preached, his text was from Prov. 3:5-6, I Sam. 17. Hymn No. 451. Bro. Shelly then read I Cor. 11 and

commented on same. Elder A. B. Rice preached the examination services from Judges 16:19-22.

At 4:15 o'clock we were dismissed till 7 o'clock. We all came again and surrounded the Lord's tables, 83 in number, with Elder Bro. Mathias officiating.

Sunday morning Sunday school at 9:30 with 122 present.

Our next service was opened by Bro. Lebo, using hymn No. 144 and reading of 23rd Psalm and led in prayer, then Bro. Kegerres from Bethel congregation preached, followed by Bro. Rice.

This was another love feast service long to be remembered. We were glad to have some come from a good distance, and wish to thank all who came to help us and pray that all were richly repayed by coming. We may never meet together again like this time so may God's richest blessing rest with each one of us is our prayer.

Harry L. Junkins, Cor.
R. R., York Springs, Pa.

PLEASANT RIDGE, OHIO

On May 9, 1942, the Pleasant Ridge congregation met in regular quarterly council. Meeting opened by singing hymn No. 205. Elder Clyde Miller opened the meeting with a few remarks. Rom. 12 was read by Bro. Vern Hostetler. Our Elder Bro. D. P. Koch gave a few very wholesome remarks to live closer to our Master. Next was the reading of the clerk and also the reading of the treasurer's report. What business there was to be taken care of was done in a Christian-like manner.

We have decided to hold our

Harvest meeting the 13th of September, 1942. Also don't forget our lovefeast to be held the 13th and 14th of June, A hearty invitation to all.

H. A. Throne, Cor.
Pioneer, Ohio.

IN APPRECIATION

I certainly want to extend my many sincere thanks to the many brethren, sisters and friends for the beautiful greetings and flowers received, also for your prayers offered up in my behalf during my recent illness in the Flower hospital in Toledo. May God richly bless you all.

Yours in Christ,
Sister Ida Throne.

OBITUARY

AMANDA HARTMAN CONRAD

Sister Amanda Hartman Conrad, nee Dulabohn, died April 28, 1942, at 10:45 a. m., aged 77 years. She was born September 4, 1865 in Heidelberg township, Schaffers-town, Pa., where she spent the greater part of her life.

She died at the home of a daughter where she was temporarily residing during her illness.

Surviving are three sons and two daughters, 23 grandchildren and 14 great grandchildren.

The funeral services were held at the Wike funeral home, Schaffers-town and the services were in charge of the following ministers:

J. L. Myers, David F. Ebling and George Ammon.

Burial was made in the Bricker-ville cemetery. The bearers were the following brethren, James Kegerries, Rufus Gible, James Buchmoyer, Elmer Wickle, Ammon Keller and Marvin Eberly.

We know she suffered much and murmured not. She always had a smile for everyone. She said, whenever the Lord wants her she is ready to go. We know she enjoyed her short Christian life very much, we know she is now in the hands of the Lord.

The family wishes to express their sincere thanks to all the dear friends for all the kindness and sympathy shown them during the illness and death of their beloved mother, especially to the ministers and the bearers.

A silent thought, a secret tear,
Kept her memory ever dear;
God took her home, it was His will,
But in our hearts, she liveth still.
Sister Laura Ebling, Cor.
Bethel, Pa.

I AM

I am the Star that lights thy path-
way,

I am the Rock on which to build;
I am the Way that leady to glory,
Follow Me as would a child.

Let Me come in and I will save thee,
Never again in bondage be.
If thou wilt yield thy heart in
service,
Heaven's glory thou shalt see.

I am the One who suffered for you,
On the cross of Calvary:
I am the One who bore the burden

of the cross that set you free.

What have you now in your pos-
sessions,

That will pay the price for thee?
What have you gained in all your
travels,

That will give you victory?

Will you bid the Savior enter,
Fill your heart with joy and
peace?

Will you let the Savior enter,
And abide with you in peace?

THE SPIRITUAL RAILWAY

The road to heaven by Christ was
made,

With Goodly truths the rails were
laid,

From earth to heaven the line ex-
tends,

To life eternal where it ends.

Repentance, faith, that works by
love

Takes travelers in to go above,
No fee for them, is there to pay
For Jesus is himself the way.

The Bible is the engineer,
It points the way to heaven so clear,
Through wilderness to go to rest
Where saints will be forever blessed

God's love and spirit is the fire
Which drives the train and engine
higher,

All you who would to Glory ride
Must watch and pray both day and
night.

Come, poor sinners, now is the
time

Come all the world in all your
prime,

If you repent and turn from sin,
The train will stop and take you in.

Selected by M. E. Ecker.

RECONCILED

"First, be reconciled to thy brother." (Matt. 5:24.)

The word reconciled is an important point or mile post in the Christian religion, and without it we are on the wrong road to heaven, and if on another road, we will never reach that haven for which we started when we renounced Satan with all of his pernicious ways, and the sinful pleasures of the world.

Paul says to the members at Corinth, "Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II Cor. 5:20.)

The great question is this, unless we become reconciled to our brother while we have the opportunity, it would do us no good to continue our outward appearance as a Christian, we would only be to the Lord as hypocrites, and we can read what the end will be of all such.

We all have thoughts of one another, either good or evil, that is when we are thinking of one another, and it is all caused by some act

or word that we have made or said; so if evil, it will have to be reconciled before we can expect a reconciliation with God. "Forgive us our debts as we forgive our brother, forgive our trespasses as we forgive our brother his trespasses;" so many times we are asking this when we pray.

Christ came into the world to have all men reconciled to God, if possible; that is, He made a way possible that if we follow His directions we can become reconciled to God. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12.) All the way through the Bible the Lord made conditions for the people, and required of them things to do in order to become reconciled.

We must always remember that there are two sides to all questions, and that the brother or friend that is on the opposite side from you, has an equal right to state his mind on the subject, and to be heard by the body who are set apart to judge, and after both sides have stated what they consider is right, then we must submit to the

judgment of a higher power.

"Can two walk together except they be agreed?" (Amos 3:3.)

In our Christian warfare we have separations, and all because we can not agree, can not become reconciled together. Then is it possible to live a Christian life, and not become reconciled to each other? We say NO.

But there are different ways to become reconciled, one is to drop all past differences of opinion (where the Bible is silent thereon), questions of policy, of tradition, and of habit.

Another way is to give up my opinion, or thought, to my brother or friend, and let them have their way, trusting in the Lord to take care of the controversy at some time in the future.

It hath been said, that in war, or any great controversy, the winner is always the loser. So it seems that the one who yields his opinion to another for the sake of peace will be the winner.

It was never intended that in this life there should be only one side to controversies, which bring out the best that is in us. It makes us think, it makes us reason

together, each striving to be the better.

We have the example of Abraham and Lot, with their servants, who were compelled to make a separation for peace sake.

Jacob and Esau. Jacob and his father-in-law; then in the New Testament, of Paul and Barnabas, which will show us that separation was for peace, and more opportunities given to preach the gospel; so we plainly see that in all church separations, there is given greater opportunities to have the gospel preached to all people, for that is what the Lord wants, His gospel preached to all, that all may have an opportunity to hear His sayings.

Much has been said as to uniting all Christian denominations into one body, or just all those who practice Trine immersion into one body.

,If it would be possible to do so how long would it continue as one body? About as long as the Christians did when they had all things common.

In the Apostles' time, and ever since, when great bodies were formed, something occurred to make a

separation. It is the Lord's way and marvelous in our eyes. Psalm 118:23. We see that the Lord separated the people when they wanted to build the tower of Babel. He separated the children of Israel after they reached the promised land. He scattered them among all nations, because "in unity there is strength;" and when they became great, and large in numbers, they relied upon their own strength, forgot God, and worshipped idols, works of their own hands. Right here we plainly see that in large bodies, the danger lies in adopting manners and customs to worship God, that Jesus never taught, hence idolatry; and we can read what the end will be.

A small number can be more easily reconciled together than a large number. It is the small number that God recognizes always. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12:32. Hence we can see that we MUST be reconciled together before we can expect to be reconciled to God through His Son Jesus Christ.

It is the way of the world

to concentrate upon large bodies, and in all religious fraternities a great number is desired, and land and sea are compassed to this end; great publicity is given to large additions in order to stimulate others which likely result in men and women, boys and girls being born of the will of men. So it gives us something to consider of importance, knowing that it is the individual that is to be reconciled to God, and not the large body of members as a body. And then when we see that it is the individual, we know that the individuals must become reconciled together in this life, and live at peace.

"Then shall the kingdom of heaven be likened unto ten virgins." (Matt. 25:1.) When will this be? When the Lord comes.

We plainly see that even in this small number one-half were not ready to be reconciled to God, and, hence, did not enter into the joy of their Lord; yet they were in that small body dwelling together.

"What I say unto you, I say unto all, WATCH." (Mark 13:37.) So as individuals of a Christian

Fraternity, we must see that we also have oil in order to be reconciled to God, when He comes again.

Lastly it is not our calling to criticize others as to their manner of living as religious people; to their own Master they will either be condemned or justified, and as the time is short, we will have all that we can do to remove every thing that will be a hindrance, to our being reconciled to God.

Vindicator.

WAYS TO KILL A CHURCH

Don't come to meeting; but if you do come, be late.

If the weather isn't suitable, don't even think of coming.

If you do attend a meeting, find fault with the preacher, the workers, and others.

Never accept an office, for it is easier to criticise than to do things. Nevertheless, get sore if you don't get appointed to a committee; if you are appointed, however, do not attend the committee meetings.

If asked by the chairman to give your opinion regarding some important matter,

tell him you have nothing to say, but after the meeting, tell everyone how things ought to be done.

Don't do any more than is absolutely necessary; but when others roll up their sleeves and willingly, unselfishly use their abilities to help matters along, howl about how the church is run by a clique.

Hold back your money if possible, or don't pay at all.

Don't bother about getting others to come to church—let the pastor do that.

When a revival is in progress, tell everyone it is of no use—just a waste of time. When there is no revival, tell them it's dead.

Keep your eyes open for something wrong, and when you find it, tell everyone you see.

At every opportunity, threaten to leave the church and take others with you.

When you attend a meeting, vote to do something, then go home and do the opposite. Agree with everything said at the meeting, and disagree with it outside.

Get everything the church gives you, but don't give it anything.—Exchange.

DAILY THOUGHT

Join the great company of those who make the barren places of life fruitful with kindness. Your success and happiness lie in you. External conditions are the accidents of life, its outer trappings. The great, enduring realities are love and service. Joy is the holy fire that keeps our purpose warm and our intelligence aglow. Resolve to keep happy, and your joy and you shall form an invincible host against difficulty.—Helen Keller.

JESUS IS COMING SOON

Dear one, do you realize the times we are living in? Prophecy is fast being fulfilled and I Thess. 4:16-17 is at the door: "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

I plead with you to be

ready, lest it come upon you unawares. (You cannot say, "I was not warned.") "Eternity! where will you spend it?" "God is long-suffering, and not willing that any should perish." He is saying to you in this little article: "Prepare to meet thy God."

Christ gave His life to save you. John 3:16 says, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Will you accept what He has made possible for you? He did all that He could. He will not force you. He has given you a free will to accept or reject.

The writer of this little article believes that, according to Bible chronology and prophecy, Christ may come at any moment.

The time will soon be here! Will you be ready? or will you be ashamed at His coming? Be wise, for the coming of the Lord draweth nigh.

You may say the right word in the wrong tone; you may preach the gospel as if it were a curse.

SENTENCE SERMONS

The more things a man is
ashamed of, the more re-
spectable he is.

Every lot is happy to a
person who bears it with
tranquility.

As ye would that men
should do unto you, do ye
even so to them.

ADULT SUNDAY SCHOOL LESSONS

- July 5—Gen. 28:1-22.
July 12—Gen. 29:1-20.
July 19—Gen. 29:21-35.
July 26—Temperance,
Prov. 23:1-35.
Aug. 2—Gen. 31:1-35.
Aug. 9—Gen. 31:36-55.
Aug. 16—Gen. 32:1-32.
Aug. 23—Gen. 33:1-20.
Aug. 30—Gen. 35:1-29.
Sept. 6—Gen. 37:1-17.
Sept. 13—Gen. 37:18-36.
Sept. 20—Gen. 40:1-23.
Sept. 27—Gen. 41:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

- July 5—Power Comes From Heaven,
Acts 2:1-13.
July 12—Peter and John at the
Temple's Gate, Acts 3:1-11.
July 19—Ananias and Sapphira
Lie, Acts 5:1-11.
July 26—Stephen Stoned While
Praying, Acts 7:54-60.

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Heaven, Acts 9:1-9.
Aug. 16—Peter at Lydda and Joppa,
Acts 9:32-43.
Aug. 23—Cornelius Becomes a Chris-
tian, Acts 10:34-38.
Aug. 30—Peter Released from Prison
Acts 12:1-19.
Sept. 6—Paul and Silas go to Europe
Acts 16:8-24.
Sept. 13—Singing in Prison, Acts
16:25-34.
Sept. 20—Paul Tells About the True
God, Acts 17:22-34.
Sept. 27—Paul's Influence in
Ephesus, Acts 19:11-34.

BIBLE MONITOR

Vol. XX

July 1, 1942

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONFERENCE THOUGHTS

For the benefit of our readers who were not permitted to attend our General Conference we think it well to give a brief report.

It was a rather general feeling among our people that, in view of the existing conditions as a result of the war, we would have a very small attendance at our conference this year. To our surprise, there was a larger crowd throughout than we usually have. There have only been a few conferences that we had a larger standing committee and official representation which constitutes the voting body of our general conference, than were present this year. This of itself is an encouraging sign. One of the things that will weaken a church is, lack of interest.

Under present conditions it takes more effort and a greater sacrifice in order to attend our conferences and carry on the various activities of the church. When our people are willing to put fourth these efforts and make the necessary sacrifices it is an indication that they are interested and concerned about the welfare of the church.

Another matter of interest was, that at this conference we had the largest attendance of young people that have ever been present. This too, is an encouraging sign and one that carries with it some very vital problems for the church which must be recognized and dealt with if the church of the future is to be sound and above reproach.

The Brethren Retreat camp grounds at Shippewa Lake is pleasantly

situated and well equipped for gatherings such as ours, and those in charge of affairs looked after our needs in a commendable way. Since there was no large attendance anticipated not enough provision had been made for lodging and some extra effort was required in this line, but through the kindness and cooperation of folks in the community, all were taken care of without much difficulty and apparently to the satisfaction of all.

Most of the time the weather was ideal for our meeting, which contributed much to the enjoyment of our stay in such beautiful surroundings and made it possible for us to enjoy the association and fellowship with those of like precious faith more completely.

The preaching services were of the plain, simple gospel type, the kind of messages that point men to the Lamb of God which taketh away the sin of the world, and his gospel which is the power of God unto salvation to all men. Those who brought the messages did not fail to throw out warnings of the dangers of partaking of the evil things

of the world and we believe those in attendance went home with much food for thought for many days of meditation which should profit us all and contribute to the purification and up-building of our lives and the church in general. It is this phase of the work, the "Taking Heed" unto the things that have been spoken, and applying these truths to our lives and to our labors in the church that shall determine the extent of blessings that this series of edifying preaching services shall be to us and to the church.

Due to a couple of the queries sent to this conference some of our people came to the meeting with very heavy hearts. No doubt some of the readers of the Monitor in looking over the business for General Conference felt that the nature of the queries indicated that the Dunkard Brethren church is slipping from the stand it has taken against the vain and foolish practices of the world. There was one query asking the liberty to wear the tie with a uniform, and another asking liberty to wear wrist watches. Our Conference

has definitely ruled against these matters and should the officials in charge do their duty such papers would not appear. When these queries came before open conference there was a wave of indignation arose within the voting body that promptly and properly repudiated them in a way which we feel will prevent any recurrence of such a reflection upon the Monitor or Dunkard Brethren church. In the matters of business before our conference there was no disposition whatever on the part of the delegates to open any door or grant any liberties that would weaken the stand we have taken against the innovations and departures from the scriptures from which we withdrew ourselves in years gone by.

Some of our congregations have felt the need of a clearer ruling on the rebaptism question and the labors of our sisters in the church. On these two queries there could no satisfactory answer be reached after discussion, so no change was made. In matters of this nature where we feel conditions merit a clearer understanding and ruling it is well that we all make a prayerful investiga-

tion of the scriptures and intercede with the Lord in behalf of the church that the Holy Spirit may open unto us a more perfect plan. To this end may we all labor in all things.

After meditating over the conference, we can all say, the Lord has abundantly blessed us, and we need to praise him for it and strive to profit from the blessing he has given us.

After thinking all these matters over we feel to do as the apostle Paul on his journey to Rome after a season of refreshing with his beloved brethren, "Thank God, and take courage."

NOTICE

There seems to be a misunderstanding among our people regarding the proper place to send funds to the various boards taking care of the activities of the church. All donations should be sent to the treasurer of the board for which it is intended.

On the last page of each issue of the Monitor is the Official Directory which gives the name and address of each board member. If in doubt at any time refer to

BIBLE MONITOR

West Milton, Ohio, July 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

this list.

At the present time the treasurers of the various boards are as follows: Mission Board—Ray S. Shank, Mechanicsburg, Pa.; Board of Publication—Roscoe Q. E. Reed, Roanoke, Va.; Board of Trustees—D. W. Hostetler, Montpelier, Ohio. All contributions for the Civilian Service work should also be sent to Bro. Hostetler.

In June and December of

each year offerings are lifted for the Publication Board. This plan has been working out very good and is very much appreciated by those taking care of the publishing interests of the church. Elders in charge of the various congregations should attend to this regularly.

We expect to reprint the Mailing List of the Monitor in the near future. All renewals received since January will be marked up on the new list. If your subscription has expired and you have not yet renewed, we would appreciate having your renewal at once. If it is delayed, your name may not appear on the new list and you may be wondering why your Monitor does not come.

Along in the summer and fall we usually run a little low in manuscript for the Monitor. Your efforts and support along this line are needed and your message in the Monitor may be just what some heart is needing. We are living in a time that tries men's souls and we need to admonish and encourage one another in this

good fight of faith that we fail not in our service to our Lord. —Editor.

REFLECTIONS

Ada Whitman

Since reflecting on the wonderful and inspiring sermons, and thoughts that were given in the sister's meeting, and some conditions which we met at Conference, I feel impressed to offer a few thoughts, especially to the sisters.

We wonder why there is so much difference in the appearance of some. This ought not to be. God's word is plain along the line of non conformity to the world and it is a command as binding as some others which folks would not think of breaking. The church has outlined and defined in accordance with God's word what is required to obey this principle. "The church has ever stood against the fashions of the age." We are to attire ourselves in plainly made garments, free from ornaments and unnecessary appendages, to wear the hair in a becoming Christian manner.

Jewelry of all kinds shall not be worn. Short and sleeveless dresses are forbidden to be worn.

The violation of these is causing the difference in appearance among us. Has the god of this world blinded the eyes so that we no longer see a plain church and the necessity of obedience to God's word? These things of fashion belong to the natural and unregenerated, and not to the child of God. We are known by our fruits and what is in the heart is manifested on the outside. The apostle Paul exhorts us to put off the old man in these words: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-3.)

Now can we see the great need in laying aside these things that belong to the old man, the things that pertain to the flesh? Paul wrote, "if" ye then be risen with Christ, as if to say if we do not seek those things which are above, and set our affection on things above,

we have not risen with Christ. Do we want to be in this state? If we are willfully disobedient to God's word, we are in this state whether we believe it or not.

Do we realize what spirit is working in us, if we in the face of better light and teaching, willfully disobey God's word and His church?

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2.)

Do you know that this spirit is antichrist? Do we want anything with the antichrist?

David prayed that he might be kept from presumptuous sins.

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." (Ps. 19:13.)

Taking undue liberties, sinning against better light and judgment is presumptuous sin. What excuse do we offer for those things we are wearing that are in open rebellion to God's word and

his church? Do I hear some one say, the broach I am wearing is not for show. I just use it to close the neck of my dress, or it is just a keep sake given me by a friend. Sister this is jewelry and forbidden by the church, and do we love our friends better than Jesus? Does God make any exceptions? Nay, verily, his word is true and exact, and never changes to suit any one's opinion or notion. Did you make any exceptions to these things when you were asked if you were willing to hear the church and live true to her teachings and practices? I think not, for if you had not agreed to be willing to be governed by the church, and to renounce Satan and all his pernicious ways, you would not have been taken into the fold of Christ's church. Let us live true to the baptismal vow. We cannot please God nor reach heaven any other way. Why let Satan deceive us?

Another outstanding thing that is causing heart aches and casting reflection on our beloved church is the short skirt. O, why can't we see what influence for wrong is manifested in this? Not only is it immodest, but

we are giving way to Satan through "Madam Fashion" in open rebellion to God's word and his church. Satan's great desire is to work through those in the church to weaken her power and kill the cause of Christ. Do we want him to use us as a tool for this purpose? We surely are if we yield to this. Do you know that pride and fashion are sending more souls to destruction than strong drink? We must crucify the flesh and its lusts, if we are to be Christ's. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." (I John 2:15.)

Fashion and pride are of the world. See our position if we love these things? John says, "The love of the Father is not in us." And if the love of the Father is not in us, we are none of His. A dangerous condition.

There is a great responsibility resting upon each one of us, that there be no rightful grounds for reproach upon our Saviour and His beloved church. And may I say, especially is this true of those who are leaders? The sinner and the

weaker member will invariably point to those in that capacity in failure to live to the principles upheld by the church.

"For the leaders of this people cause them to err; and they that are led of them are destroyed." (Isa. 9:16.)

Dear sister, if you are the wife of a leader can you see the great need of a life in dress as well as other principles consistent with the teachings of the church? Not that there is a different standard for those, than the rest of the church, but it is only reasonable for folks to expect them to set the example if our integrity is to be kept, and the church have power over the sinner. The short skirts and spots of the world is a condition that is causing no little concern. O, that the burden may rest heavily on each member to live a life consistent with our faith. "The faith once delivered to the saints."

Might we each one ask ourselves the question, which a brother gave in his sermon at conference, "If every member in the Dunkard Brethren church was like me, what kind of a church would it be?" Would

you, dear sister, want the church to be like you? Would it stand out in its influence to the world as the unchangeable truth of the gospel if all "were like me?" There is only one answer, either it would or it would not. Why was it necessary for a Dunkard Brethren church with the existence of so many other churches? I think we all agree to the one answer: "In order to preserve the unity of the faith and the identity of the church of the New Testament." Are we each willing to strive for this? In unity there is strength and power. In division, weakness and reproach.

One who had never before attended conference asked the question, "Why do the elders have to be in session so long?" Some of these very things mentioned, makes the burden heavy and cares, toil, sweat and tears. We have a duty to those who have the rule over us in the church and God will hold us responsible for this duty for Paul gives us this command, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they

may do it with joy, and not with grief: for that is unprofitable for you." (Heb. 13:17.)

And we see by this that they, too, have a responsibility to God and man. So when we come short and are admonished and reprov'd, let us not take offense and feel that we are obeying man's law for this is of God, and let us not think in terms of radicalism when we are asked to conform to the letter of the faith, as we must have the letter with the spirit. If it seems radical to obey the "all things" then let us be radical.

Do I hear some one say I can't make myself live up to these requirements? Of course you can't. In our own strength we can do nothing, but Paul says, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

Let Christ do it for you; but to have this strength we must first be willing, make a full surrender, lay all on the altar, and I assure you, you will have the needed strength. And you will have no desire for worldly things, but will be constantly constrained to faithfulness to the church.

If to dress plain and in accordance with the gospel, is your cross, take it up daily and bear it patiently, for Jesus said, "And he that taketh not his cross, and followeth after me, is not worthy of me." (Matt. 10:38.) And again, "If any man wil come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24.)

Along the same line we hear from the apostle Paul in these words: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." (Eph. 6:14.)

Here is the secret of power. A full surrender. We cannot serve the Lord and the world too. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.)

Jesus will accept nothing less. If we do this, then every other Christian duty will be easy, and natural, so to speak.

Spurgeon once said, "In conduct do not make trifles of trifles. Regard the smallest action as being either right or wrong, and make a

conscience of little things."

Dear sister if you find it hard to lay all on the altar, and make a complete surrender pray much over this, sometimes we may find it necessary to fast over some things. Jesus will bless you in this if you are sincere. You may have a close friend, in the faith, who will be glad to pray with you or you may have a Christian companion to help bear your burden. Whatever your position in life, Jesus is sufficient for every condition if you seek him in sincerity and trust. Some may feel they can't take a stand against their friends or relatives. Suppose Jesus had said to the Father, "I can't leave my glorious home and go down there and take on flesh and stand the humiliation just to save fallen man." Where would we be today? O, may we get a vision of Jesus as our suffering Saviour, and what it cost to redeem man. He was forsaken of his own, misunderstood, unappreciated. A man of sorrow and acquainted with grief, tempted in all points, as we are, yet without sin. He became sin for us that we might be saved, and share his glory. We too

will suffer some of these very things if we are true to him. It must be that we suffer for his name sake for Paul tells us, "If we suffer, we shall also reign with him: if we deny him he also will deny us." (II Tim. 2:12.)

Are we denying him? We don't always do this by word of mouth either. May he help us not to feel our cross is too heavy. Remember he bears the heaviest end if we trust him; and he knows what is best for us. He knows what it takes to refine us and make us ready for the home above. May we put our own comfort in the background if we are tempted to feel it inconvenient and uncomfortable to live up to the principles of his church. In full assurance may we feel "His cross is not greater than his grace." "You may be God's choice for a noble task. Don't force him to make a second choice."

A few years ago an isolated member was feeling the burden of standing alone against friends and relatives and felt rather discouraged in the efforts of trying to stand true, seeing no results in gaining souls

in the kingdom, and others to a closer walk with God. Not being so situated as to meet with those of like faith often, the burden was pressing heavy, when one night this dream was the means of needed strength and courage: A golden cross was seen in the sky with the head of Jesus in the center of the cross arm. This individual reached forth hands as one would for help, thinking to leave all and go to him. He shook his head no. This brought new courage and a feeling that there was work to be done. As time went on this discouraged one had the happy experience of seeing souls brought to Jesus and others to a closer walk with God. Those for whom earnest prayers had been offered. Some are now doing a noble work for God and his cause. Be assured that God will send the needed strength somehow, if we are striving to serve him.

It lies with us. His promises are true and his blessings are awaiting us if we so live that he can bestow them upon us. It has been said, all things come to them who work and pray and wait."

I appeal to each one, no matter what your burden or weakness is, if you fully trust Jesus in a full surrender, he will sustain and give the needed strength to be faithful to his cause and church.

Dare to think, tho' bigots frown;
Dare in words your thoughts express;

Dare to rise, though oft cast down,
Dare the wronged and scorned to bless.

Dare from custom to depart,
Dare the priceless pearl possess;
Dare to wear it next your heart,
Dare, when sinners curse, to bless.

Dare forsake what you deem wrong;
Dare to walk in wisdom's way;
Dare to give where gifts belong,
Dare God's precepts to obey.

Do what conscience says is right,
Do what reason says is best;
Do with willing mind and heart,
Do your duty and be blest."

West Millgrove, Ohio.

THE HOLY KISS AS AN ORDINANCE

B. E. Kesler

1. It is scriptural for God's people to greet one another with a holy kiss.

2. It is given in the most forceful way of expressing a command or ordinance.

(a) It is a part of scrip-

ture. "Greet one another with a holy kiss." (Rom. 16:16.) "All scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect." (II Tim. 3:16-17.)

(b) Given by the wisdom of God. "The Father which sent me, gave me a commandment, what I should say and what I should speak; and I know that his commandment is life everlasting." (Jno. 12:49-50; Heb. 1:1-2.)

(c) Fearful consequences result from disobedience. "When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:8-9.) "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things written in this book." (Rev. 22:19.)

3. This ordinance is so important the Holy Spirit had it written to all the apostolic churches.

(a) To individual churches. "Salute one another with a holy kiss." (Rom. 16:16.) "Greet ye one another with a holy kiss." (I Cor. 16:20; II Cor. 13:12.) So important is this ordinance in Paul's estimation, he wrote to the church at Corinth twice.

(b) To all the churches, Paul wrote this command, "to the church of God at Corinth, with all that in every place call upon the name of Jesus Christ our Lord." (I Cor. 1:1-2; 16:20.) Peer, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia writes, "Greet one another with a kiss of charity." (I Peter 1:1-2; 5:14.) Paul's first letter to Thessalonians contains this command with instruction that it be "read to all the holy brethren." (I Thes. 5:26-27.)

An ordinance so important can not be rejected without peril to the soul. "How shall we escape if we neglect so great salvation, which in the first began to be spoken by the Lord and was confirmed unto us by them that heard him?" Paul and Peter both heard him and both gave this command.

God gave the command to

Jesus (Jno. 12:49-50.) Jesus gave it to Paul, (Gal. 1:11-12; I Cor. 14:37) and Paul gave it to all the churches, and the Holy Spirit enjoins it. (Jno. 14:26.) Nothing else needed but a will to obey.

4. It is called a holy kiss.

(a) There are two kinds of ordinances—Divine (Heb. 9:1; Carnal (Heb. 9:10).

(b) A holy ordinance given to a holy people. (Rom. 16:16; I Pet. 2:9.) We keep it because the wisdom of God gave it. (Acts 1:2.) We may as well reject any other ordinance; God makes no distinction between his commands as relates to obedience.

5. It is a token of love—Christian affection.

(a) It is a kiss of love—charity. (I Peter 5:14.)

(b) From all the salutations in the world, God selected one, the dearest known to our race, as the proper form of Christian greeting—the kiss of love.

(c) This love demands an expression which can be most appropriately given in this Christian salutation.

6. A reciprocal service—"Greet one another." "Love one another, pray for one another, salute one another,

wash one another's feet. All his direction that it be read of which are commands. to all the churches. (I Thess. 5:26-27.)

7. We dare not substitute God's commands.

(a) Merely shaking hands, or the uplifted hand with the "Hello" greeting cannot be substituted for Greet with a holy kiss."

(b) Blessings are promised on obedience, not on man's opinion or substitutes.

(c) Peter tried substitution (Jno. 13:9) and would have lost had he not obeyed.

(d) Naaman was tempted to substitute (II Kings 5:11-12), but had to obey to get the blessing.

(e) Saul tried substitution (I Sam. 15:10-23) and lost his throne.

(f) Ananias and Sapphira tried to substitute a part of the price for the whole, (Acts 5:1-10), all know their sad fate.

(g) A system of religion that substitutes a part of God's commands for the whole will not stand at the judgment. (Rev. 22:14-19.)

Confirmation

1. It was observed in apostolic churches.

2. Paul's first letter to any church (A. D. 57) contains this ordinance with

3. Paul's letter to the Romans before he visited them contains this ordinance. (Rom. 16:16.)

4. It has never been annulled by divine authority.

5. Laws remain in force until annulled by their maker—holy kiss is still in force.

WHY I SHOULD JOIN THE CHURCH

1. I ought to belong to the church because I ought to be better than I am. Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of the imperfect ones."

2. I ought to belong to the church because of what I can give to it and do through it, as well as because of what I may get out of it. The church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front line trench.

3. I ought to belong to the church because every man ought to pay his debts

and do his share towards discharging the obligations of society. The church has not only been the bearer of good news of personal salvation; it has been and is the supreme uplifting and conserving agency without which "civilization would lapse into barbarism and press its way to perdition."

4. I ought to belong to the church because of memories—memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

5. I ought to belong to the church because of hope—hope that lives when promises are dead; hope that saves the way for progress; hope that visions peace and social justice; hope for time and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

6. I ought to belong to the church because of the strong men in it who need reinforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say that I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

7. I ought to belong to

the church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.

—Daniel A. Poling.

Selected, L. A. Shumake.

SERVING THE GOD OF FASHION

Wm. Root

In the book of Deut. 11:16 we find this command, "Take heed to yourselves that your heart be not deceived and ye turn not aside and serve other gods." Also we read in the scripture, "Thou shalt have no other gods before me."

It seemed to have been a common fault of the children of Israel, (who are a type of the church) that they were constantly turning aside from the true God, the God of heaven, to serve other gods.

The history of those people shew us that when they did turn away from God they incurred His displeasure and their blessings were withheld from them and the chastening hand of God was upon them until they repented and turned back to Him.

Now, just as certainly as this is true of God's people in olden times, is also true of those who represent the church of God in these days. Just as the Israelites of old turned aside to serve other gods and worship them, so is human nature the same today and many who have come into the church of Jesus Christ, (who are God's chosen people of today) have turned aside to serve other gods, and just as certainly as the chastening hand of God was upon Israel for disloyalty and disobedience, so it is upon his people today.

Quite recently it was the writer's privilege to pay a visit, to attend church in our old home congregation, in Oklahoma, where we lived and laboured in years that are gone by, in discussing the Sunday school lesson, during class period, it was remarked or insinuated (we believe for our benefit) that they were ashamed of many things our forefathers did. Well perhaps we should be ashamed of some things they did, as mistakes have been made in the past, as well as the present, but I am quite positive we should not be ashamed of the carrying out

of the distinctive doctrines that were taught and practiced by our foreparents, (of which we think the insinuation was made) for it was the gospel of Christ, Paul say, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to the Jews first and also to the Greek."

Then our Lord said, "Whosoever shall be ashamed of me and of my word, in this adulterous and sinful generation, of him shall the Son of man be ashamed, when He cometh in the glory of His Father, with the holy angels." The writer was made to wonder, if those same foreparents of ours, alluded to were to come forth from their graves at the present time and see the apostasy of their children, and the apostate condition of this congregation, whether they would not be ashamed of many things these people are doing in this congregation.

The teacher of that Sunday school class was teaching (prophesying or expounding) God's word, with an uncovered head, which Paul says, if any woman is found so doing she dishonors her head, (her Creator).

While we were there in their community we were told, by one outside the church that the pastor of this church cursed and swore, taking God's name in vain, before the world, just as those who were out in the world did. In their entire service, of perhaps one hour and a half, we heard little about the word of God, and received little spiritual food from their service, as sustenance for the soul.

It was not so in the days of our forefathers, when we attended worship at this place, then who should be ashamed?

Why are conditions thus? What is the matter with that congregation? What is the matter with many like congregations, which we could mention, who once held to the true and unadulterated word of God?

They are in apostasy, have apostasized their faith, but, "The Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." (Isa. 59:1-2.) As the Lord's ear was stop-

ped unto them of Israel, so it is stopped unto many churches today. This accounts for the paralyzed condition of the apostate church of today.

God's people never had any power to overcome the evil of the world except through power of the Lord, and the channel through which that power must come is obedience, when sin and disobedience enters in the result is God hides his face from his people; and his ear is not open to their cry.

The reader may think the day of serving false gods is past, in fact some may question whether there be other gods, but we would remind you dear ones, there is more than one god.

There is only one true God, the Creator of all things and there are many false gods.

There are also many people, who once served the true God, who are now serving false gods. The true God is a Trinity, three in one, the Father, Son and Holy Spirit. Likewise the god of this world is a multi-god, many in one. Many forms are headed up in the god of this world, which is Satan. Let us notice some

of them. There's the god of money, the god of pleasure, the god of fashion, etc.

Many things come up in this life in which we must choose between obeying the true God, our loving Father, or the god of this world, Satan.

In the matter of clothes, yes clothes, (some say you Dunkards are always talking about clothes) and the kind we wear, we must choose between the Divine Father and the god of this world as to whom we shall obey.

And in this matter the very elect have turned a deaf ear to the Father in heaven and have obeyed the god of this world, the god of fashion—and remember the word says that we shall be “servants of whom we obey.”

Our blessed Lord has laid down in his word the kind of clothes we should wear, while the god of this world, (fashion) has prescribed another kind. We must reject one or the other.

It is the solemn duty of God's ministers to “Cry loud and spare not; lift up thy voice like a trumpet and shew my people their transgressions.” This is the com-

mission we have from the Father above—are we carrying out that commission, are we doing it?

Let us all ask ourselves the question, are we serving the god of fashion, are we living in violation of God's word, in conforming to this world?

Great Bend, Kans.

THE CHURCH OF TOMORROW

Mary Brumbaugh

I have been thinking of the church and what will become of it when our older brethren and sisters, if they have been true and faithful, have passed on to that better home on high. Will we young people have been taught so that we might go on with the work of the church and be able to keep it pure? If we want the church of tomorrow to be as the church of our forefathers, then we must start our work while we are young so that when the full responsibilities rest upon our shoulders we might be able to keep the church pure. To the young people of the church I hope and pray that

we might follow the examples of the older brethren and sisters as long as they follow Christ. I'm sure if we would all read our Bibles more and read and study our church polity booklets we would not have some of the things in the church that we have today.

If we want to be true Christians we will not let the fashions of the world and all the worldly pleasures even enter into our minds, but try to be more righteous and try to do the best we know how and to let our lights shine before the world.

To the older brethren and sisters, I wish that you might all set examples before us younger ones so that we will not be misled in our future lives. I look up to the older brethren and sisters for help and guidance for I am young yet and don't know so much about the church and what it stands for.

I have tried as best I could to drop a few thoughts for our meditation and I hope that I have said something that might help some one live closer to the Master.

Let us all live more holy lives and may we remain

true and faithful to the end is my prayer.

R. 1, Laura, Ohio.

NEWS ITEMS

SHREWSBURY, PA.

The Shrewsbury congregation of the Dunkard Brethren held their love feast May 24th, beginning with Sunday school at 9:30, preaching at 10:30. Dinner was served in the basement for all present.

At 2 o'clock we again assembled for preaching and at 7:00 p. m. for the Lord's supper and communion.

Elders J. A. Racer, J. Harry Smith, Adam Fahnestock, Ray Shank and ministers Abraham Gible, Benj. Rhinehold, Bro. Shelly, David Ebling and Donald Ecker took active part in the work during the day, giving very inspiring sermons.

About 96 surrounded the tables for communion. We trust that everyone received a blessing for being present. Pray for us that we may be faithful until the Lord sees fit to call us higher.

Clarence M. Stump, Cor.

NOTICE

The Ridge congregation of the Dunkard Brethren church will hold a series of meetings with Elder A. B. Rice, Frederick, Md., evangelist, beginning August 20th, closing with a love feast on August 29th. Services on Sunday, the 30th.

We invite all that can to come to

these services. Don't forget the dates.

Mamie Leatherman, Cor.

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OBITUARY

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REBECCA S. CLICK

Who departed this life May 19, 1942, near the midnight hour, God saw fit to call her obedient spirit home to heaven. She had been raised in a true, faithful Dunkard family, and in early childhood she became interested in religion, and remained true in her plain Dunkard church religion unto the end of life. Her parents were deeply interested in training their children in the way they should go, "And when they are old they will not depart from it." (Prov. 22:6.)

She was born in 1863, near Dayton, Va., and she spent the early part of her life there. She was married September 13, 1883 to Daniel M. Click, to this union were born five sons and five daughters; three of the oldest sons were born in Rockingham county, Va., P. O. Click, Lincoln N. Click and John F. M. Click. With her husband and three sons she moved from Virginia to Colorado in 1889.

Sister Click has always lived an active Christian life. Her body is now at rest in the Crown Point cemetery. Funeral arrangements were conducted by Gadner-Kinsey funeral home. Funeral services were conducted by Bro. M. I. Jarboe of McClave Dunkard church. Pallbearers were her five sons, and one

of her sons-in-law, Walter Anderson.

The large attendance of friends and relatives that filled the funeral home showed the great respect with which Sister Click had been held in the 40 odd years she had served her God, and showed respect to her fellowmen in the community in which she spent much of her useful life.

Surviving her besides her husband are three daughters, Mrs. Fred Stubbs, Grainfield, Kans., Mrs. Harold Stauffer, Rifle, Colo., and Mrs. Walter Anderson, Kannah Creek; Newton S. and B. F. Click of Prescott, Ariz.; three brothers, John Barnhart, Dayton, Va., Geo. Barnhart, South English, Ia., Frank Barnhart, Gray Bull, Wy.; 16 grandchildren and six great grandchildren. Two daughters preceded their mother in death. Etta Virginia died in 1909, and Mrs. Sue McDaniels passed away in April, 1927.

The following poem was written by her daughter-in-law, Mrs. John Click, came in time for the funeral,

Softly the sheaves have fallen

From the stilled pulseless hand;
But we'll find them safely garnered

When we reach the other land.

Grieve not that her toil is over,

Weep not that her race is run,

God grant, we rest as calmly,

When our work, like hers, is done.

D. M. Click.

JUST SUPPOSE

If all that we say

In a single day

With never a word left out,

Were printed each night

In clear black and white
 'Twould prove queer reading no
 doubt.

And then just suppose
 Eer one's eye he could close
 He must read the days record
 through;

Then wouldn't one sigh
 And wouldn't he try
 A great deal less talking to do?

And I more than half think
 That many a kink
 Would be smothered
 In life's tangled thread;
 If one-half that we say
 In a single day
 Were left forever unsaid.
 Selected by J. C. Barcus.

PROMISES

Minnie E. Kline

"Let not your heart be troubled,"
 I've read this o'er and o'er;
 These blessed words of Jesus,
 I love them more and more.

"In My Father's house are mansions,
 I'm preparing them for you,"
 Oh, precious, precious promise,
 I know God's word is true.

"Where I am, there you shall be,"
 Again His word has said;
 "Let not your heart be troubled,
 Neither let it be afraid."

"I will never, never lave you,"
 His promise, oh, how sweet;
 I bring my sins and heartaches
 And lay them at his feet.

I bring my cares and sorrows,
 My doubts and all my fears;
 For I know that he will comfort
 And wipe away all tears.

Then when this life is over,
 And I take my journey home;
 When I shall meet my Savior,
 May I hear Him say, "Well done."
 Selected by Mary Brumbaugh,
 Laura, Ohio.

THE NEW SAINT BINGO

John T. Murray

Indignation of all right-minded people have been expressed at the recent discovery by a Gallup Poll that church gambling—bingo, bunco, beano, wheel-of-fortune, lotteries, etc.—is the most widespread of all forms of gambling in the United States. It has long been a wonder to most people why the police arrest children who shoot dice in the alley but grant immunity to their elders who gamble at bingo and bunco in the church on the avenue. The civil authorities in Bergen county, New Jersey, recently made an effort to banish bingo, pointing out that "twenty games in operation in the county, under the auspices of certain church, take in over \$470,000 a year in door and card receipts alone." In Cleveland, with more than a hundred games in operation, the

"take" is estimated at \$13,000,000 a year. Bishop Schrembs, of Cleveland, before leaving each year to spend the Lenten season in Florida, usually suspends bingo in his church during his absence, but seems to have no objection to it during the rest of the year.

The grand jury of Passaic county, N. J., forced to act by the demand of an irate public, made an investigation early this year into gambling by churches and reported their findings as follows: "The operation of bingo and bunco and like games were all conducted, we found, by churches and fraternal organizations, and, in our opinion, come clearly in the category of gambling." As a result, a bingo party under the auspices of St. Claire's Catholic church in the city of Paterson, on the evening of March 28, where 1,500 people had already gathered, was broken up and the people obliged to return home.

Ordinary bingo parties in large city parishes are attended by about a thousand people. They are held once a week, even during Lent in some places. 'Monster Bingo' parties are held as

often as attendance will permit, and are usually held in the armory or in the city's largest hall. These are attended by several thousand.

The door price for admission to the average bingo party is about fifty cents. This entitles the card-holder to participation in a fixed number of games. The real profit, however, is made on "specials," for which separate cards are sold at three for twenty-five cents for each of these extra games. Since most people who attend purchase these "specials," the cost of the evening's gamble amounts to about 2.00 a person. The odds against winning at bingo are abnormally high—much more so than in gambling on horses or at poker—and the amount paid out in winnings seldom exceed a third of the "take."

Though most bingo games are now played for cash prizes, in some churches articles of merchandise are awarded. These usually bought from wholesale houses specializing in non-union goods of inferior make for half their apparent value, and since they are bought by priests, are sold

at a "clerical discount" as well. These transactions greatly reduce the overhead of bingo parties and add considerably to the total profits.

In some churches the priests, working through church organizations, conduct their own bingo parties. In others, outside gambling concerns advertise and conduct the games, for which they receive a large percentage of the money thus gathered for "church or charitable purposes." In several of the larger cities professional racketeers have been the real owners of these "promotion companies" and thus the chief beneficiaries of "church and charity" parties.

It is worthy of note that although by canon law priests are forbidden to take part in gambling, this prohibition is not enforced with respect to gambling in and for the church. In many churches the priests not only supervise the running of the party but actually conduct from the platform the operation of the bingo game. The auditorium and basement of the parochial school, as well as the actual basement of the church itself,

are the usual places where bingo is held.

The shame of encouraging impoverished families to waste their small income on wildcat gambling is aggravated by the psychopathic atmosphere which prevails at bingo parties, which are frequented mostly by women who travel from church to church almost every night of the week. The mania for bingo with many women becomes so great that in Catholic circles their husbands are sardonically termed "bingo widowers." An atmosphere of hectic excitement is noticeable at these gatherings. Passion runs so high at times that many quarrels, even cases of hysteria and heartstroke, result. At a bingo game last year in St. John's church, Brooklyn, N. Y., a woman suffered a severe hemorrhage when the number was drawn that won her a large money prize, and the priest, who was at hand, was called upon to give her absolution and Extreme Unction. She died the following day.

Recent court action against cheating at Catholic church bingo in Brooklyn, N. Y., resulted in the discovery

that "rigging" of cards by fraudulent manipulation of numbers by women bingo addicts was not uncommon. Newspapers carried reports of the arrests, but whether prosecution followed was not made known.

From the permanent billboards announcing "Perpetual Novena" and "Perpetual Bingo" plastered over the walls of so many church buildings, it would seem that these two profitable forms of "devotion" constitute the chief attractions that make church attendance popular among Catholics. It is no wonder that the tendency is growing in Catholic circles to style the greatest gambling attraction in their churches "Saint Bingo." The holy anger in the denunciation of Jesus Christ against the money-mad churchmen of his day, "My house is a house of prayer, but ye have made it a den of thieves," is surely timely and applicable to this situation in Catholic churches today.

Although Catholic churches are the chief offenders they are not the only ones. Unfortunately, some Protestant churches too, in imitation of things

Catholic, sponsor this kind of gambling. But instead of building up a true church by such cheap and fraudulent methods, they will in the end only succeed in developing in their people contempt for religion. Gambling to help religion is as foolish and ineffective as drinking salt water to quench thirst. Converted Catholic.

—Selected.

HELPING OTHERS

Helping others makes our heart rejoice as perhaps few other things can. If we want to be a blessing and make the world a brighter place in which to live, let us help and encourage those around us.

Keep the heart singing all the while,
Make the world brighter with a smile;

Keep the song ringing, lonely hours
we may beguile

If we keep the heart singing all the while.

What a blessing we can be to the world and those round about us when we learn to do as this song says! Life will be worth living then. The world is full of sorrow and trouble on every hand, but it will have all the more if you wear your

troubles on your face and talk them to those around you. Hand your burdens over to the Lord. He will take away your burdens and put a song in your heart instead of that depressing feeling.

—Selected.

Courage is the greatest quality of the mind next to honor.—James L. Allen.

ADULT SUNDAY SCHOOL LESSONS

- July 5—Gen. 28:1-22.
 July 12—Gen. 29:1-20.
 July 19—Gen. 29:21-35.
 July 26—Temperance, Prov. 23:1-35.
 Aug. 2—Gen. 31:1-35.
 Aug. 9—Gen. 31:36-55.
 Aug. 16—Gen. 32:1-32.
 Aug. 23—Gen. 33:1-20.
 Aug. 30—Gen. 35:1-29.
 Sept. 6—Gen. 37:1-17.
 Sept. 13—Gen. 37:18-36.
 Sept. 20—Gen. 40:1-23.
 Sept. 27—Gen. 41:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

- July 5—Power Comes From Heaven. Acts 2:1-13.
 July 12—Peter and John at the Temple's Gate. Acts 3:1-11.
 July 19—Ananias and Sapphira Lie. Acts 5:1-11.
 July 26—Stephen Stoned While Praying. Acts 7:54-60.

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- Aug. 2—Philip's Wonderful Works. Acts 8:5-13.
 Aug. 9—Saul and the Light From Heaven. Acts 9:1-9.
 Aug. 16—Peter at Lydda and Joppa. Acts 9:32-43.
 Aug. 23—Cornelius Becomes a Christian. Acts 10:34-38.
 Aug. 30—Peter Released from Prison. Acts 12:1-19.
 Sept. 6—Paul and Silas go to Europe. Acts 16:8-24.
 Sept. 13—Singing in Prison. Acts 16:25-34.
 Sept. 20—Paul Tells About the True God. Acts 17:22-34.
 Sept. 27—Paul's Influence in Ephesus. Acts 19:11-34.

BIBLE MONITOR

Vol. XX

July 15, 1942

No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOLDING FAST OUR PROFESSION

Part I

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10: 23-25.) There is a thought revealed in this passage of scripture that ought to be of particular interest and concern to all those who have accepted the Christ as their personal Savior, and his gospel as their standard of life in this world, and who are looking forward to the glorious appearing of our Lord when he returns to

gather his faithful servants from the earth unto himself.

As we meditate upon this scripture there is one fact that stands out prominently. We who are now living are nearer to this "Day of the Lord" than any generation that has ever trod the earth. In speaking of conditions on the earth preceding his coming, Jesus left this warning: "Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24:42.) At various other places in the inspired word we are cautioned to be watchful, prayerful, careful of our living, so that we might be prepared to meet our Lord when he comes. In this passage from the book of Hebrews the writer speaks of various things pertaining to our activities as Christian people and not only urges careful living but insists

that our care and efforts in these matters should be "So much the more" as we see the day of the Lord approaching. In view of the dark hours in the history of the world in which we are now living this instruction should be regarded highly and made applicable to our present needs.

When we review the events that have transpired upon the earth down through the years since the ascension of our Christ and see the fulfillment of so many of the things which he mentioned would take place before his return we cannot but feel that we are approaching near to that glorious return of our Lord. Then, when we look about us and see all the wickedness, strife, violence, crime, vice, bloodshed, and general abandonment to sin we are only impressed the more that surely the Lord cannot long endure such corruption among men. But most of all, in the light of these deplorable and perilous conditions, when we see the apostasy, apathy, pride, vanity and abandonment to pleasure, folly, and sin, on the part of those who profess to be followers of, and

witnesses for the Christ, we are shocked and have a feeling of the certain and sudden judgment of God upon such hypocrisy, mockery and outright rebellion against God.

Any one with a normal intelligence and knowledge of the scriptures can see the glaring inconsistencies among so called Christian people in our day. How can anyone follow Christ and at the same time follow the vain, foolish and sinful things of the world? How can anyone witness for Christ and at the same time deny, reject, and ridicule his plain teachings? Such a pretense is ridiculous, preposterous and is nothing short of blasphemy against God, and yet that is what is being held up before the world as Christianity by the religion of our day. "No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

The deplorable condition existing among many church people has been brought about by people not holding fast to the pro-

fession of their faith. Many professors of christianity have deliberately repudiated their baptismal vows and broken their covenant with God. When we came into the church we renounced Satan and all his pernicious ways and all the sinful follies of the world, yet many who have come into the church are yielding their lives and indulging in the vain and foolish allurements that Satan has to offer.

In view of the conditions existing, it is urgent that all the faithful followers of the Christ take a decided stand against all these wiles of the devil and hold fast the profession of their faith, lest they become hardened to these sinful things and become partakers of them.

The Dunkard Brethren church has taken a stand against the innovations and departures from the scriptures that have so corrupted professing christianity and unless we hold fast the profession of our faith we will go down in shame and disgrace before God and man.

In connection with holding fast the profession of our faith, the writer to the

Hebrews tells us that we should "exhort one another." It is our purpose, the Lord helping us, to devote a series of editorials to exhortation along this line which we feel is needful at this time. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." (Heb. 3:12-14.)

DUNKARD BRETHREN CHURCH GOVERNMENT

B. E. Kesler

Because of apparent misconception this attempt to elucidate is made.

I. There are three divisions. 1. The local church council. 2. The District Conference. 3. The General Conference.

II. There are three tribunals or trial courts. 1. The local congregation. 2. The District Conference. 3.

BIBLE MONITOR

West Milton, Ohio, July 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

The General Conference.

III. Functions of the three divisions:

1. Matters affecting the local church, the district, or the general brotherhood are proper subjects for the local church council to handle, and its decisions are final on purely local matters. (Sec. 6, p. 18, Polity; Church Councils.)

2. The District Conference has original jurisdiction in matters that may arise in its body, and appel-

ate jurisdiction in case of appeal from the decision of the local church council. Matters affecting the local churches, the district or the general brotherhood, are proper subjects for the District Conference to handle, and its decisions are final except in matters affecting the general brotherhood, or from which an appeal is made. Appeals may be made from such decisions direct to General Conference by any church or party affected. (Sec. 5, 6, 7, P. 17, Polity; District Conferences.)

3. General Conference exercises original jurisdiction in matters that may arise in its body, and appellate jurisdiction on appeals from decisions of District Conferences. It also handles matters of a general nature sent up to it from local churches through District Conferences and its decision is final, subject to reconsideration. (Sec. 3, P. 16, Polity; General Conferences.)

IV. Official board of the congregation, district elders, standing committee are mediums through which the local church, the District Conference, and the General

Conference function in adjusting troubles that may arise, and in maintaining uniformity in practice.

Note 1. Thus it is seen to be an associate system of government.

Note 2. There are three related tribunals associated together.

Note 3. Appeals may be made from decisions of the church, to District Conference, and from decisions of District Conference, to General Conference, by any church or party affected by the decision.

Note 4. Remonstrance against, or appeals from the decisions of committees sent by District, or General Conference, may be made direct to District Conference, or General Conference, as the case may be.

Note 5. The "official board," the "district elders," the "Standing Committee" are the medium through which the church, the district, and the General Conference functions. They are not now, nor ever were, trial courts.

Note 6. Decisions of any of the three tribunals are final if no appeal is made or upon refusal to reconsider.

Note 7. The right to

petition is a privilege guaranteed to all.

Note 8. Answer to queries may not be appealed but may be reconsidered.

THE DEVOTIONAL COVERING

Ten Reasons Why Every Christian Woman Should Have Her Head Covered During Seasons of Devotion

1. Because it is Scriptural.—Some regulations of the house of God are objected to on the grounds that there is no "thus saith the Lord" to establish the point in question. The devotional covering for the Christian woman has the word of God for its authority. (See I Cor. 11:1-16.)

2. It is an ordinance.—Paul was instructing the Corinthian church on the subject of ordinances (I Cor. 11:2.) and praised them that they kept "the ordinances," at least some, but upbraided them for questioning the observance of this one. All scriptural ordinances are alike essential to the Christian.

3. It is a command.—

"For this cause ought the woman" (I Cor. 11:10.) The word "ought" has equal force with "shall" and "should" in the scriptures. The German says, "Darum soll (shall) das Weib." The fate of the servant who failed to do what he "ought" to have done (Matt. 25: 24-30) shows that God holds us strictly accountable for what we ought to do.

4. The wearing of it manifests a willingness to comply with God's order.— "The head of every man is Christ; the head of the woman is the man; and the head of Christ is God." (I Cor. 11:3.) The preservation of this order results in the glory of the head and the usefulness of the servant. The woman shows her compliance with God's order by the wearing of the covering. (I Cor. 11:4-5.)

5 It prevents shame.— "If it be a shame for a woman to be shorn or shaven, let her also be covered." (I Cor. 11:6.) According to God's word, it is just as shameful for a woman to appear in seasons of devotion without the headcovering as it would be to have her head shaven—indicating that she was an

untrue woman, unfaithful, and licentious. A bobbed-haired, unveiled woman carries a double shame. How many shameful worshipers are found among Christian professing women.

6. It is in line with nature.—"Doth not even nature itself teach you that if a man have long hair, it is a shame to him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." (I Cor. 11:14-15.) Nature demands that the relation between man and woman shall be evidenced by the man's short hair and the woman's long hair. As in the natural world, so in the Christian church; the Author of nature and of the Church demands that the woman wear a covering designed for that purpose, while the man shall be true to his position by not appearing as the woman. The long hair is woman's natural covering and the veiling her religious covering. Should the child of God comply with the one and be rebellious in the other?

7. It gives power in prayer.—"Now we know that God heareth not sinners; but if any man be a

worshiper of God and doeth his will, him he heareth." (Jno. 9:31.) When God demands that the worshiping woman shall wear a covering, and she fails to meet this demand, she cannot reasonably nor consistently expect God to hear her petitions or grant power to her teaching or "propheying."

8. It was the custom of the early Christian Church.—"But if any man seem to be contentious, we have no such custom neither the churches of God." (I Cor. 11:16.) The final argument Paul produces is that of the custom of the other churches. He gave the Corinthian church to understand that if they persisted in having their women appear in worship without the covering, they would be in a class by themselves, as none of the other churches had such a custom, as that of the women worshiping without the covering. This can be said with the same degree of veracity of many of the modern churches, in years gone by; but worldliness and ignorance of God's Word are robbing Christian women of many churches of this scriptural requirement, and consequent-

ly of their nearness to God and power in His service.

9 It guards against other forms of worldliness.—History reveals the fact that as the devotional covering slipped from the heads of Christian women, worldliness, in the form of immodest apparel and other inconsistencies, found a place on their persons and in their lives. Let all wavering Christians take heed. Read Luke 6:46.

10. It brings blessings.—A faithful observance of all the commands and teachings of God's word can bring no other result than to win the favor and plaudit of our Master and call down His eternal blessings upon the servant so doing. (See Matt. 25:23; Rev. 22:14.)—D. H. Bender.

MY JOY

What constitutes my pleasure? Eating and drinking and wearing and getting and owning? In none of these things can I have fellowship with the joy of my Lord. His joy is in what others eat and drink and wear and get and own. Can I attune my joy to His? (Read Luke 15.)

A LETTER TO YOUNG CHURCH MEMBERS

Part 1

Dear Young Soldiers of the Cross, Greetings of love in our Blessed Redeemer's Name:—Many of us as parents, ministers, and Sunday school teachers are deeply interested in the welfare of our dear young people. We welcome you into the fold. The writer has had the pleasure of receiving many letters from young people, who had been seeking for pleasure and enjoyment where such can never be found, who have learned that this world with all its allurements, splendor and grandeur, vanity and follies, cannot give peace to a troubled soul, and who have accepted the invitation of our dear Savior, "Come unto me" (Matt. 11:28-29). To all who have made this wise choice, and enlisted under the banner of our King, our message of friendly counsel and advice is directed, in the hope that it may prove helpful, and bring glory to God's name.

It is indeed a source of great pleasure and much joy to know that so many of

our sons and daughters have confessed Christ before men (Matt. 10:32-33) and have associated themselves with the church, and we trust are living for Him who died for us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). Let us think of the great, unspeakable, boundless love of God, manifested to us in giving His only begotten Son to die in that awful agony upon the cross to redeem us from our fallen condition (John 3:16, Gal. 1:4; Eph. 2), that we through His poverty might be rich (II Cor. 8:9). He redeemed us with His own blood, bought us, paid the great price (I Cor. 6:19-20; I Cor. 7:23). I repeat this, let us ponder on what He has done for us, and we must certainly conclude that it is our highest duty, our most blessed privilege, to give ourselves to Him. "All to Him we owe."

"Were the whole realm of nature
mine,

That were a present far too small,
Love so amazing, so divine,
Demands my life, my soul, my all."

It is but reasonable that

the one who paid the price should have his property. It remains for every one of us, therefore, to transfer the ownership, or be found guilty of the awful sin of keeping that which does not belong to us—ourselves. Right in the beginning “we beseech, you . . . therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” When we by faith accept Christ and His finished work (Eph. 2:8-9) we should bear in mind that nothing we can do, can merit salvation.

“Nothing in my hands I bring, simply to Thy cross I cling.” “God forbid that I should glory, save in the cross of our Lord Jesus Christ (Gal. 6:14), should be the attitude of every one of us. Then we will be ready to say, “Here, Lord, I give myself to Thee, ’Tis all that I can do.”

Of all the many beautiful sights that we may behold in this world, there is none more beautiful than a fully consecrated, wholly surrendered life, a life of self-denial, sacrifice, cross-bearing, cheerfully, willingly, and gladly following our

Lord and Savior all the way. (Mark 8:34-36; Luke 9:23-26.) He went about doing good, lived for the good of others, seeking and saving the lost, helping the helpless, etc. He calls for volunteers to continue His work (John 20:21; Phil. 2:5-8). He said, “My yoke is easy.” The yoke is for service. I trust my readers understand that no work done will avail anything unless we first accept Him and give ourselves to Him. He demands a n undivided heart, undivided affections, undivided love, then very readily follows whole-hearted service, not to merit salvation, but, “the love of Christ constraineth us.” We are very much concerned that all who have come to Christ should also fully follow Him (John 8:31; I John 2:4-6; John 14:15; 15:14). We show our love to Him by obeying His word. Some of us are young in years, in the budding period of life. We have heeded the admonition of the preacher (Ecc. 12:1) and Christ’s advice, “Seek ye first the kingdom of God” (Matt. 6:33).

May none of us be satisfied with a cold, formal,

empty profession, but may there be that perfect willingness to submit entirely to His will, as obedient children. (I Peter 1:14.) The most obedient are the most happy. It is sad to see so many come into the church and confess Christ before men, whose lives are evidently unfruitful. May such not be the case with us. May we all be workers and not drones. In order that we may grow in the spiritual life we need to partake of good wholesome food, "the sincere milk of the word." This is very important. Neglect it not. Read daily a portion of that wonderful volume. It's a letter from God, our heavenly Father, in which He reveals to us His will concerning us. Meditate on its sublime truth, obey its precepts, and pray that the Holy Spirit may reveal its meaning and guide us in the Way. It is the most wonderful Book in the world. It is our rule of life. Fill your minds with many of the beautiful passages of the Word of God, so that we may, even while engaged in our daily duties, feel like singing unto the Lord, praising His holy name. (Col. 3:16; I Peter 2; Psalms 119:11, 105; James 1:21-27; Eph. 6:10-19.) It was with the Word of God that our Savior resisted the tempter!

Do not think it strange if **You Will Meet With Trials** and temptations. No doubt some of you will at times be severely tried by some of your former associates. If they try to induce you to go with them to places of sin, or ask you to do things that are not becoming, or perchance point the finger of scorn at you and call you "queer," etc., be firm and remember that we are not our own. Never compromise with sin, be out and out for God. (I Cor. 16:13.) Study this verse carefully, and when, like Peter, who when on a troubled sea, took his eyes off Christ, looked on the dangers around him, and began to sink; then, yea before them, always let us pray for grace to stand firm, depending on the promise to Paul (II Cor. 12:9) and Paul's statement (II Tim. 1:12) and God's question to Sarah, "Is anything too hard for the Lord?" (Gen. 18:14) and Christ's own words, "Have faith in God." Have implicit trust and unshaken confidence in God, knowing that He is able to keep.

(Jude 24.) We dare not trust ourselves or our own strength (Jer. 171:9), but may we learn from our dear Savior, that root of all Christian graces, humility and meekness, and look to Him from whence all our help cometh. "He knows no defeat."

We should often go somewhere alone with God, in quiet meditation and prayer and have a season of communion with our Father. I fear in these days of activity in all lines we are inclined to neglect this blessed privilege. When in the crowded street or in the noisy workshop or pressed with business cares we cannot so well be engaged in serious, sober, calm meditations. There is too much excitement all around; hence we need often to seek some quiet place, where unhindered and undisturbed we may think on the important things of life. I earnestly plead with all who may read this, let us not get so busy that we have no time for meditation and closet prayer. May we often remember the cause of Christ in our prayers, the orphans, etc., and how we will get interested in our ministers if we make it a

point to pray often for them! We are living in a fast age. The world is

Running after Pleasure

We must be watchful that we are not taken along with the course of this world. (Eph. 2:2. These worldly amusements, even many called innocent, are to the spiritual life what poison is to the body—harmful, destructive. I never yet met a strong spiritually-minded soldier of the cross who was playing on the enemy's side, wasting the Lord's time in attending picture shows, theaters, baseball games, picnics, fairs, festivals, play parties, box suppers, etc., even if gotten up in the name of religion, pretending to attempt to raise money for the Lord's work. These things will certainly not stand the test of I Cor. 10:31. I was told several times that sisters wearing the devotional coverings were seen in a theater. I never saw any there (because I never was there) but if any do attend such places, whether the ministers know or not, the Lord knows. If He comes to make up His jewels can we suppose for a moment that He would go into such places to find

them? Oh, my friends, let us resolve by His grace never to be found on the enemy's ground. We certainly have no time to waste in that way. Have you ever felt edified or made stronger after playing a game of croquet, dominoes, quoits, or other such games that may be well enough for children? (But we are supposed to put away childish things.) How do all such look after reading Matt. 5:16 or I Pet. 2:9, or Phil. 2:15-16? Are they not too low for a child of God, an heir of heaven? There are better things for us to be engaged in. (Jas. 1:27. Oftentimes these spare moments could be profitably spent in reading, meditation, visiting the sick, helping a tired wife or mother, etc.

Let us watch against the "little foxes." Let us set a watch over our thoughts, our words and conduct; let our speech be always seasoned with salt, that it may minister grace to those that hear. (Col. 4:6; Eph. 5:4.) Our Captain wants us to stand as His witnesses, true, loyal, faithful everywhere, and at all times.

(To be continued.)

CONFESSIO
Genuine sorrow for sin will lead to confession. It is of little use for one to say that he is sorry for what he has done if he is unwilling to make the necessary confession. It may rightly be said that the nature of the confession is a measure of the sorrow for wrongdoing. For one to say he is sorry for what he has done, but be unwilling to make confession, is to belie his expression of sorrow. No man is really sorry unless he is willing to confess his wrongdoing.

Confession is not an easy matter, a least not for the natural heart. It takes courage to admit that one is wrong. It takes humility to ask for forgiveness. It is harder for some than for others, but it is not easy for any one.

The Bible makes confession necessary to forgive. John says "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9.)

Note the "if." Confession is a condition of forgiveness. Only if we confess our sins

will they be forgiven. Only if we confess will we be cleansed from all unrighteousness. If we fulfill the conditions, the promise is ours; if we fail to confess, we need not expect mercy.

It has always been necessary to confess sins in order to be forgiven. In the time of Nehemiah, Israel "stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshiped the Lord their God." (Neh. 9:2-3.) Such confession was not to be general, but specific. "It shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. 5:5. The man was to confess that he had sinned in that thing. It was that thing that counted. Paul sums up confession in these words: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and

with the mouth confession is made unto salvation." (Rom. 10:9-10.)

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13.) Here the covering up of sins and the confessing of them are placed in contrast. Not to confess is to cover up. Such, God says, will not succeed. Those who confess and forsake their sins shall obtain mercy.

We are to confess our sins to God and our faults to one another. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:16. This text emphasizes the duty we owe to those whom we may have offended. We are to confess our faults.

We have already stated that forgiveness is conditioned upon confession, and that only as we confess our sins are we forgiven and cleansed from all unrighteousness. It is evident that confession should be made to the one against whom we have transgressed. As all sin is primarily against God,

we are to confess all sin to Him and obtain His pardon. When we sin against our brother, we sin against God for God considers that whatever is done to the least of the brethren, is done to Him. "The King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." (Matt. 25:40.) We are, therefore, to confess all our sins to God and ask His forgiveness.

This, however, is not enough. If we have sinned against our brother, we are to confess to him also. If we go to him with heartfelt repentance, he will forgive, if he is a Christian. If he does not forgive, we have done what we can and what we should. Whatever his attitude, we are to do our part, and, having done that we are to rest our case with God.

Some make the mistake of confessing their sins to those who have no right to know the secrets of the soul. The sin which we have publicly committed, should be publicly confessed. The sins that are not publicly known should be confessed

only to those who are concerned in them. No one should bare his soul to any other human being, except where someone else is a sharer in the sin, or has been sinned against, or in certain cases in which persons may be officially concerned and involved. Much wisdom is needed, lest confession do more harm than good.

Only very seldom should sins be confessed to a third person. Few are the men or the women who have wisdom and understanding to deal with confessions. The fact that persons are willing to listen to confessions that do not concern them, is proof presumptive that they are not qualified to give good counsel.

We would not have anyone think that there are not times and circumstances when counsel should be sought on matters that seem too much for one to decide for himself, but in all such cases great caution should be exercised. It is not often that a third person need be introduced into a case in which only two are concerned. Very few of us have the wisdom necessary to be the third person. Ordinarily

the only third person should be God.

Some people are anxious to confess other people's sins. This work God has given no man to do. We have enough to do in confessing our own. I have been in schools in which students have felt a great burden to confess the sins of their fellow students or the shortcomings of their teachers. I have been in schools in which the attitude of certain teachers made it very hard for the students to make the needed confession. This should not be.

Just as there are persons who are too willing to hear confessions, so there are persons who are too willing to confess—that is, to a third person. We feel that we should sound a warning against indiscriminate confessions, for in them lies much potential harm. And we especially warn women, young or old, to be careful of making any confession to a man, a third person.

But as certain as we are that great care should be exercised in making confession to any third person, so certain we are that confession of the right kind and

to the right person is necessary to salvation. There is no way in which forgiveness can be obtained other than that which is revealed in the Bible. The promise is definite that if we confess, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Confession is good for the soul, but not all have the courage to make it. Some would rather "say it with flowers" than make an outright confession of wrong. It is hard for some people to "back down." Having once committed themselves to a certain position, they hold on to it regardless of consequences. This is neither good sense nor Christian. Few things are more conducive to harmony and peace than a confession of wrong, if wrong has been committed. We would all be better off if we were humble enough to ask forgiveness of the persons we have wronged, and "back down" when we have made statements that are not sound and cannot be proved.

Some years ago we heard a speaker tell a story of a cat that was pursued by a dog. The cat took refuge on

top of a telephone pole, where it was not comfortable, and gave vent to its feelings in no uncertain tones. Some children gathered at the foot of the pole and tried to coax it down, but to no avail. Finally it was sunset and evening, and a good housewife brought a saucer of milk, hoping thereby to tempt the cat; but she failed to do so. During the night the cat kept the neighborhood awake with its lament. One man threw something at the distressed animal, but with no success.

When morning came, the neighborhood pooled all its wisdom and persuasive power to get the cat to come down, but the cat stayed atop the pole. At last the fire department was called, long ladders were erected, and pussy was brought safely to earth.

Why all this commotion about a cat? The cat wanted to come down. It was having an uncomfortable time. It was hungry, cold, and miserable, and was a definite nuisance. It had climbed up itself and could have come down of itself, had it known how. The trouble was: It had never

learned to back down.

Thus it is with many people. They are miserable themselves and make other people miserable. They have never learned to back down. They have never learned the important lesson of giving in. They hold tenaciously to their own opinions, and they and others suffer in consequence.

To learn to ignore wrong, to learn to admit error, to learn not to hold tenaciously to a precarious position, to learn to back down, gracefully or otherwise, is one of the most important lessons of life. Yet many people are like the cat in the story. They persist in making themselves and others miserable. They are a nuisance to everybody. In all other respects they may have good sense, but they have not learned the important lesson of giving in, or "backing down."

Christianity is the art of learning how to live. One important lesson that we all need to learn is that we do not know all things, that we are but erring mortals, and that the best thing for us to do if we find that we are mistaken, is to make amends

as best we can.

It is not an arbitrary decree of God that we are to confess. It is one of the lessons of life. It is character building. Without that trait woven into the character, we would be unfit for heaven. As we admit our own mistakes, as we ask for forgiveness, we become kinder to others. It is a most valuable experience to confess. Confession subdues the soul and makes us teachable. It fits us for communion with the saints and with God.

Society recognizes that there are certain rules to which all should conform. If one person accidentally jostles another, it is proper to express sorrow or ask pardon. I would be rude indeed to cause another inconvenience and ignore the incident, not putting forth any attempt to make amends. The least a person can do is to say, "I am sorry."

If such expressions and such conduct are considered proper in the ordinary relationship of life, is it not also proper to express sorrow when we transgress the rules of right conduct in other lines? If we express

our sorrow as a matter of form or out of courtesy in the daily routine, should Christians omit these amenities in the weightier matters of life? No Christian can afford to do this.

Occasionally it is a good thing to make confessions publicly as in a testimony meeting. Things happen in church and in school that demand that public confession be made, not of compulsion, but of the person's own volition. We believe, however, that this should not be done often. Most of our sins are of a private nature, in which one person or perhaps two are involved. Under such conditions let prompt confession be made to those concerned. Only in exceptional cases consult those who are not directly involved.

In giving this counsel we do not wish to convey the idea that confessions should not be made fully and freely. They should. God demands that we confess our sins to Him and our faults to one another. Our only safety is in following this counsel.

The only difference between sin and self is in the spelling of the words.

TWO BROTHERS AND THEIR SISTER

There is much being said about King Alcohol and his little brother Tobacco, which are two great evils. This is an undeniable fact, but these two brothers have a monstrous sister who is leading more people the downward road than her two brothers combined. Her name is Fashion. She exhibits herself far above her brothers. She is more popular, claims no relation to them whatever, but is their full sister and is equally destructive, or even more so. She is welcomed into homes where the two brothers find no admittance, while in some homes they all find their way. She has many victims who are not aware of it. She is one of Satan's most successful agents. Not only does she entice people with beautiful and good tasting things, but really binds them down to things which make them miserable and look hideous. And our so-called plain people are rapidly following, conforming to the world in attire, which is as definitely forbidden as it is in any other way, or lying, stealing

and such like. This evil has gradually crept into the church until people at large are almost blind to its evil effects, thinking there is not much harm in it, which is one of the devil's sugar-coated lies. Alcohol and tobacco appear more degrading in the eyes of men and women; but in the sight of God sin is sin, and the Word says all unrighteousness is sin. Not only is this evil seen on a few, but it is like a contagious disease, which is rapidly spreading. It has lowered the standard of the church; through it the church has lost much power. Miss Fashion is very industrious. She usually makes her appearance when a new garment is to be made. As a rule she meets with our Sisters' Sewing Circle with some new cuts says, "This is the way they make them now." She even teaches economy when it suits that way, but more frequently she teaches extravagance, and in many ways is immodest. Fashion is intended for the world, not for the Christian. Men and women who are open to conviction in every line, willing to walk in all the light they have will lose all desire for

the foolish enjoyments in this world, whatever they may be. They have new desires, new enjoyments, old things have passed away and behold all things are become new. It is amazing to see some of the ridiculous fashions our so-called plain sisters adopt, such as the tight-fitting skirts, parting the hair like men, combing them down over the ears and some spruce them up until the covering looks more like mockery than a sign of submission. The hair and the covering is no longer a true sign. Not only is the covering worn in an improper way, but there is much room for improvement in the way of making them. They should be made to cover at least part of the ears so the hair would not need to be combed down over the ear, which done only for fashion's sake is neither becoming nor neat. Some of our sisters dress so near like the world that they need only remove the bonnet and the prayer head covering and there is nothing left by which they may be known from the world, when we meet them on the street and elsewhere. We even see mothers on the streets in

like manner, who should be an example to their own children and others. Not only do they set a bad example but put things on their children which are for no other purpose than to make them appear like the world and sometime, sooner or later, they will reap what they have sown.

A sister in trying to justify herself in going without her bonnet said, "Some people think we are proud with our bonnets," and without a doubt there is some truth in it. They have a right to think so. But if this is true, the style of the bonnet should be changed at once and made in a way that the world might have a better opinion of the bonnet and the wearer. If the world has such an opinion of the bonnet, what will thy say about some other things they see on our people and in many houses and the way they are built. Dollar upon dollar is spent for display and selfishness and foolishness. Then with all these inconsistent and foolish things in the church, we wonder why sinners are not converted and brought into the fold. Oh, when will our so-called plain people cease

to bow down before the idols of this world? Let the church rise above the world and live true to what she professes and let her light shine that men may see her good works and she will regain her power and the self-righteous, moral man, the skeptic and infidels will at last be convinced that there is a reality in the Christian religion and sinners may be converted and brought into the fold who otherwise are standing outside discouraged, some perhaps pointing the finger of scorn at the inconsistency that is existing in the church.

A. H. Leatherman.

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OBITUARY
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MARY ELLEN MYERS

Daughter of Hiram and Lovina Ebie was born April 12, 1874 and departed this life on Friday, May 8, 1942, at the age of 68 years and 26 days.

On December 27, 1891 she was united in marriage to Edward W. Myers. She is survived by her husband and seven children. Five sons, Wm., Marry, Louis, Emmanuel and James, and two daughters, Viola and Edna. Also 23 grandchildren and two great grandchildren survive.

She has been a member of the Brethren faith for over 50 years. She became a member of the Dunkard Brethren church soon after its organization in which faith she died. She had been in failing health for several years, yet whenever health permitted she was at church services. We believe our loss has been her gain.

Interment was made in North Canton cemetery.

Clarence Surbey, Cor.

MARGARET JOSEPHINE RATLIFF

Daughter of Conrad and Rhoda Fertig, was born September 18, 1858, in Marion county, Ind. When two years of age death claimed the father, and the mother with her small children moved back to her father's home in Wayne county, Ind., where they resided until about 1870 they moved to Hartford City, Ind.

On December 25, 1876, Josephine was married to Nathani Ratcliff of Blackford county, Ind., moving to the present home site. To this union was born five children. The eldest, a daughter, was taken by death in 1879 at the age of 1½ years. On May 8, 1895 another daughter, age 6, was killed by lightning and the following August 1, 1895 the death angel again visited the home, this time claiming the kind and loving father, who had been bedfast almost 18 months. To the task of rearing the three remaining children mother applied herself very nobly and her ambitions were very well accomplished.

Some few years after her marriage she united with the Church of

The Brethren, later transferring her membership to the Dunkard Brethren church. Due to her advanced age she had been in ill health for a few years and although to a great extent deprived of her vision and hearing, her greatest enjoyment was in attending services of the Lord's house which she did whenever the weather permitted her going a distance of almost 40 miles to the church of her choice. She was still able to be about the home when on February 22, 1942, while at the dinner table she suffered a paralytic stroke which resulted in her death March 4, 1942. She leaves three children, Walter Ratliff of Hartford City, Ind., Mrs. Edith Rush of Massillon, Ohio, and Mrs. Mary Borton at home, seven grandchildren, four great grandchildren and two sisters.

Funeral services were conducted by Bro. Peter E. Lorenz, assisted by Bro. Emmanuel Koonos.

Mary Borton.

A WARNING

Young people all attention give,
And hear what I shall say;
I wish your souls with Christ to live,

In everlasting day.

Remember you are hastening on
To death's dark gloomy shade;
Your joys on earth will soon be gone,
Your flesh in dust be laid.

Death's iron gate you must pass
through,

Ere long my dear young friends;
With whom then do you think
to go,

With saints or fiery fiends?

Pray meditate before to late,

While in a gospel land;

Behold King Jesus at the gate,
Most lovingly doth stand.

Young men, how can you turn your
face,

From such a glorious friend?

Will you pursue that dang'rous road
Which leads to death and hell?

Will you refuse all peace with God,
With devils for to dwell?

Young men too, what will you do,
If out of Christ you die?

From all God's people you must go,
To weep, lament and cry.

Where you the least relief can't find
To mitigate your pain;

Your good things all be left behind,
Your souls in death remain.

Young people all, I pray then view
The fountain open'd wide;

The spring of life open'd for sin,
Which flow'd from Jesus' side.

There you may drink in endless joy
And reign with Christ your King,

In His glad notes your souls employ
And hallelujahs sing.

Selected, Mrs. Howard Garland.

OUR COMING KING

The time is drawing nigh

For the coming of the King;

Let our lamps be trimmed and
burning,

And the joyful tidings ring.

Soon the sounding of the trumpet,
Will be heard in every land;

And the saints in garments white,
Will be gleaned from every strand.

Are you ready, brother, sister?

Have you died to all but Him?

Are you looking up to see

The coming of the King?

He is coming in His glory,
 With the heavenly angel band;
 May celestial strains of music
 Waft us to the better land!

Let us be as children watching,
 Waiting for the heavenly heir;
 For with Him we will share the
 kingdom
 If we meet Him in the air.

THE BLESSEDNESS OF OBEDIENCE

“Hear this thou afflicted and drunken but not with wine.” (Isa. 51:21.) To be drunk you must be influenced by something. To be drunk on wine affects the mind. One may not have enough clothes to hide himself, yet he will talk as if he were as rich as Solomon. The prophet was talking to a backslidden people. God sent Moses to Egypt to deliver His people out of bondage, to bring them into a land that flowed with milk and honey, that they should serve Him. But before they got to the wilderness they began to murmur against Him and their leader.

God began to show His mighty power by drying up the Sea that they might go over, yet for all that they murmured still. So God gave them up to die in the

wilderness, but their children went over into the land. Yet they would not keep His commandments. Therefore, God would afflict them with all kinds of diseases. It is very easy to get under the influence of the evil one, and forget the goodness of God, as did the children of Israel.

The church today is in a great measure under the influence of things that destroy spirituality. There are so many things that will deaden our conscience to the holy things of God. The Laodicean church in Rev. 3: 14-20, is like a people that were drunk. They think that they do not need anything, but Jesus told them that He knew their works, that they were neither cold nor hot. So being lukewarm, he would spue them out of His mouth. “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness

do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." Thank God, there are a few that have opened the door and let Him in.

The anti-christ is working to destroy the works of God, and I think to wilfully deny any of the experiences of the atonement of Jesus Christ, is the influence of the anti-christ spirit. Jesus is the light that lighteth every man that cometh into the world. God is light and in Him there is no darkness at all. So if we walk in the light as He is in the light, we have fellowship with Him. There are many false doctrines in this age, because the people have left the light of the gospel. Therefore, it has become darkness to them. They will not let the Holy Ghost take charge of them, so they are under the influence of the wrong spirit. Some people cannot endure the reproach. We are made a gazing stock

both by reproaches and afflictions. (Heb. 10:33. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified. (I Peter 4:14. May God help us Dunkard people to stay true, that He may bless the world. —Selected.

LOOK AHEAD

No. man, having put his hand to the plow, and looking back, ect. As plowing requires an eye intent on the furrow to be made, and is marred the instant one turns about, so will they come short of salvation who prosecute the work of God with a distracted attention, a divided heart. Though the reference seems chiefly to ministers, the application is general. The expression "looking back" has a manifest reference to "Lot's wife." It is not actual return to the world, but a reluctance to break with it.

That of which one is not fully persuaded as being right he cannot believe or obey as true.

NOTICE

The Englewood, Ohio, congregation expects to have a series of meetings beginning July 26th and continuing for two weeks. Bro. L. I. Moss will conduct these services for us. We invite you to enjoy these services with us and pray for the success of the meeting.

Ivene Diehl, Cor.

There are souls in the world, which have the gift of finding joy everywhere, and of leaving it behind them wherever they go.

ADULT SUNDAY SCHOOL LESSONS

- July 5—Gen. 28:1-22.
 July 12—Gen. 29:1-20.
 July 19—Gen. 29:21-35.
 July 26—Temperance,
 Prov. 23:1-35.
 Aug. 2—Gen. 31:1-35.
 Aug. 9—Gen. 31:36-55.
 Aug. 16—Gen. 32:1-32.
 Aug. 23—Gen. 33:1-20.
 Aug. 30—Gen. 35:1-29.
 Sept. 6—Gen. 37:1-17.
 Sept. 13—Gen. 37:18-36.
 Sept. 20—Gen. 40:1-23.
 Sept. 27—Gen. 41:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

- July 5—Power Comes From Heaven.
 Acts 2:1-13.
 July 12—Peter and John at the
 Temple's Gate. Acts 3:1-11.
 July 19—Ananias and Sapphira
 Lie. Acts 5:1-11.
 July 26—Stephen Stoned While
 Praying. Acts 7:54-60.

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 Acts 8:5-13.
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 Heaven. Acts 9:1-9.
 Aug. 16—Peter at Lydda and Joppa.
 Acts 9:32-43.
 Aug. 23—Cornelius Becomes a Chris-
 tian. Acts 10:34-38.
 Aug. 30—Peter Released from Prison
 Acts 12:1-19.
 Sept. 6—Paul and Silas go to Europe
 Acts 16:8-24.
 Sept. 13—Singing in Prison. Acts
 16:25-34.
 Sept. 20—Paul Tells About the True
 God. Acts 17:22-34.
 Sept. 27—Paul's Influence in
 Ephesus. Acts 19:11-34.

BIBLE MONITOR

Vol. XX

August 1, 1942

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOLDING FAST OUR PROFESSION

Part 2

In this matter of maintaining the true faith of the gospel of Christ which we have espoused, it is evident that those who are officials in the church have a great responsibility. It is true, when we came into the church we all willingly renounced satan and all his pernicious ways and all the sinful follies of this world, and covenanted with God through Christ our Lord to live faithful unto death. In the light of this none of us can consistently tolerate sin in our lives. We have made vows to our God which should not be treated lightly, nor can they be broken without serious consequences. "For it is impossible for those who were once enlightened, and have

tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:4-6.)

In being called out and set aside in an official capacity however, we make other vows and assume a greater responsibility than before in the various ministrations and activities of the church. This added responsibility is recognized by both God and man in the inspired writings and woe unto us if we fail to preach the whole gospel and stand firm for the scriptural traditions handed down to us by righteous men of old. "Therefore, brethren, stand fast, and

hold the traditions which ye have been taught, whether by word, or our epistle." (II Thes. 2:15.)

Our Lord made certain provisions for the advancement and prosperity of his church and unless these callings are fulfilled faithfully the church cannot be a power for good in the world. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:11-13.)

The early church leaders realized their responsibility and exercised the authority vested in them to the saving of souls and the purification of the church. Especially is this noticable in the life and inspired writings of the apostle Paul. His expressions and conduct reveal how seriously he took his calling. "Yea, woe is unto me, if I preach not the gospel." He was not one to tolerate or compromise with

evil and he boldly preached, taught, and worked against those things that were a hindrance and reproach to the church. In so doing he was able to free himself from the blood of his fellow-men. "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20:26-27.)

It is evident that in exercising discipline Paul was firm and strict. "Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction." (II Cor. 13:10.) Scriptural discipline rightly applied is not destructive as the modern idea is, but rather it is edifying to the individual at fault and to the church body. "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith." (Titus 1:13.) His admonition to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (II Tim. 4:2.)

His message to the various elders in the church at that time was this: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) In the light of scriptural teaching it is apparent that if the officials of the church faithfully serve in their calling and exercise their God given authority the sinful things of the world will not be tolerated nor fellowshiped.

The church of Christ has a mission in this world and a certain position to occupy. If we fail in this we have no reasonable excuse for existing.

Paul tells us that our Lord "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2: 14-15.)

We are living in a time when it is plainly evident that the church is falling far short of what the Lord

would have it be. A large share of the blame rests upon the officials who are tolerating and fellowshiping things which they know are wrong. We need an awakening and an application of scriptural truth to purge us and remove the reproach and shame from us.

NOTICE

A joint Harvest meeting is to be held at the Eldorado, Ohio congregation on Thursday, August 6th. This is to be an all day meeting and a general invitation is extended to all who can join with us in this season of worship and praise to our Maker who has dealt so bountifully with us thus far in this season. "O, come, let us worship and bow down."

HE'S COMING, BUT WHEN?

B. E. Kesler

Part I

It is said that one Miller of Virginia, in 1844 prophesied Christ was coming in that year; and that at the time he had set, he and his deluded followers dressed

B I B L E M O N I T O R

West Milton, Ohio, August 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

in white robes and went to a designated spot and waited until a late hour of the night only to be convinced he didn't know.

Pastor C. T. Russell said he is coming in 1914. He likewise, lied long enough to find out he didn't know. Then his followers said 1925 was the time. They too, found out they didn't know.

In 1897 a man who thought he knew, told the writer 1929 or 1930 will be the time. He said, "I will

not be living but you probably will. If so, you will find out that 1929 or 1930 is the time." I also lived long enough to find out he didn't know.

Eleven years ago an evangelist came to Poplar Bluff, Mo., who was very enthusiastic and positive Jesus would come in 1932 and in 1933 the battle of Armageddon would be fought. 1932 and 1933 are past and yet He hasn't come.

Another man, through a painstaking study and comparison of scripture, and careful calculations, concluded the time of his coming was 1938, with Armageddon battle to follow in 1941. Now 1938 is past and He hasn't come and 1941 will not mark the battle of Armageddon. If so the writer misses his guess.

The writer has listened to discourses on this subject, and read the dissertations of a number of others and as he now recalls, no two of them are agreed in their conclusions.

Of course, then, it would be presumptuous for me to say I know more than all these, but I know one thing they don't seem to know, and that is they "don't

know" the time. Nobody but the Father does.

But they say, "Daniel and John both wrote about it, and Paul wrote about it, didn't they know?"

No. Jesus didn't know, then how could they know? Bible writers spoke as moved by the Holy Spirit, and did not always understand their own message, e. g. Moses' "Shiloh," (Gen. 49:10), or his "prophet," (Deut. 18:15) or Isaiah's "child" (Isa 9:6) or Jeremiah's and Jechariah's "Branch," (Jer. 23:5; Zech. 3:8.)

It was their business to deliver the message whether they understood it or not. God understood, that was enough for them to know.

Let us lay aside the theories of men and take an unbiased look at what the scriptures say on this subject. Then from our findings, form our conclusions.

Jesus came into this world to receive a kingdom and to return, while here "he called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come.' After a time, when he was returned, having received the kingdom, he commanded those serv-

ants to be called unto him, that he might know how much every man had gained by trading." This will take place at the judgment. (Luke 19:12-27.) After he has fulfilled his promise, "I will come again and receive you unto myself." (Jno. 14:3.) These two references assure us He's coming again, so that much is settled.

When is He Coming?

"He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20-21.) He came, as seen above, received the kingdom, established it, and then returned to heaven to remain until "unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9:28.) Some tell you of a third coming, two of which are already past, but the Bible tells us of only a "first" and a "second" coming. A "third coming" is only a theory of men, so we drop it here.

He was taken up in a

cloud. "While they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:9.) He'll come again "riding on a cloud." "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) They saw him go up in a cloud. They'll see him come in a cloud. "Then shall they see him coming in a cloud." (Luke 21:25-27.) So the second coming is yet in the future.

No one has seen him come in a cloud yet. So there is no place for a "third" coming. The first is past, the second is yet to come. He went into heaven to remain till he "appears a second time without sin unto salvation. That when he will come. "The time of restitution of all things."

How Will He Come?

Everybody will know it when he comes. For "he shall send his angels with a great sound of a trumpet." (Matt. 24:31.) "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." (I Thess. 4:16.) "But the

day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements will melt with fervent heat, the earth also and the works therein shall be burned up." (II Peter 3:10.) This great noise will "waken all the sleeping nations," "and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." (Rev. 1:7.)

Some tell us his second coming is past, but when he does come, they won't need to tell us. Everybody will know it.

Electrical Display at His Coming

A wonderful electrical display took place in Egypt as a plague upon Pharoah, nothing like it has ever been seen, but that was nothing compared with the great conflagration this world awaits at his coming.

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Then shall appear the sign of the Son of man in the heaven; and then shall all tribes of the earth mourn,

and they shall see the Son of man coming in the clouds of heaven with power and great glory. (Matt. 24:27-30.)

Hear Peter repeat, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (II Pet. 3:12.) Hear Paul also, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire." (II. Thess. 1:7-8.) Such conflagration this earth has never seen, nor will see again.

But the skeptic wonders how this can be done. "Where will he get all this fire?" "How can he burn it up?" "What will become of it?" and so on. I imagine they asked Noah about the same questions about the flood, but somehow God found the water, the flood came, the earth was destroyed, the skeptics were convinced, but too late. How much better to believe God's word whether we understand or not.

May I suggest something fanciful? Scientists tell us electricity is in its infancy. Possibly so, I know not. But

since the earth and the air are charged with electricity, it does not take a very long stretch of the imagination to see an approaching day when practically all motive power will be supplied by electricity. And when this world becomes hooked on to, and lined up with electricity, on land and sea, and in the air, and God puts on a gigantic electrical display in the heavens, "presses the button" that touches it off, when all is over, no one will likely venture to say the Bible is untrue. God will find the fire, we may be sure, just as he found the water for the flood. Better take warning and be ready.

The Time of His Coming

We have seen above, that all the efforts of men so far, in fixing the time of his coming have been failures. Shall we now venture another attempt, only to be mistaken? No, let's not waste our time in a task so impossible, but let's find out what the scripture states in the case and be content.

"We beseech you, brethren, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letters

as from us, that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (II Thess. 2:2-3.) Paul saw that impostors would arise and warns not to be troubled, not be deceived by them," neither by spirit, nor by word, nor by a letter as from him "that his coming is at hand. The time had not come, nor would it come until "there be a falling away first," and "the Son of perdition be revealed." A falling away from gospel principles led by the son of perdition or wicked one.

James seemed to think the time was near. "Be patient, brethren; stablish your hearts, for the coming of the Lord draweth nigh." (Jas. 5:8-9.) As God counts time it was nigh. As we count, a long time yet.

To the wicked he will come as a thief. "The day of the Lord so cometh as a thief in the night." (I Thess. 5:2.)

To the Christian who is looking for him and is ready and watching he will not come as a thief. "But ye,

brethren, are not in darkness, that that day should overtake you as a thief." (I Thess. 5:4.) We don't know, but we are watching and waiting.

"If the good man of the house had known what hour the thief would come, he would have watched and not have suffered his house to be broken up." (Matt. 24:43.) But he doesn't know. "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:13. Many claims have been made, and some have been positively sure (?) and absolutely certain (?) they had the time fixed; "But of that day and that hour knoweth no man, no, not the angels, neither the Son, but the Father. Watch therefore for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning." (Mark 13:32-35.)

What's the use then for us to presume to know what Jesus says he doesn't know?

But we are told that, "while we may not know the day nor what hour of the night he is coming, yet that doesn't hinder angels which are in heaven,

knowing the year when he is coming." While that may be true, what reason have we for believing any man will know the year when all efforts so far have been failures? And suppose some man does guess the year, what effect would it have on mankind generally? Only a few would believe it. And would those be any worse off who didn't believe it? Surely not. Then why waste time trying to find out what Jesus himself didn't know?

"Well, but Daniel and John the Revelator wrote about it, didn't they know?" No. How could they know more about it than Jesus did? Our duty is to "watch and be ready for in such an hour as ye think not the Son of man cometh." So the hour when ye think he isn't, is the hour when he is coming, and the hour when ye think he is, is the hour when he isn't coming.

DOES AMERICA NEED A WHIPPING?

What is wrong with our so called Christian nation? What of the money spent, wasted and worse at horse races, auto races, dog races, prize fights, Sunday ball

games, picture shows, Sunday traffic, money spent for whiskey, tobacco, cosmetics, pool rooms, excessive wages paid to men of high office, or special labor?

Does America Need a Whipping?

How about the destroyed sanctity of the law of holy matrimony given by God for the good of His people through divorce and remarriage, the breaking down of the moral code of life? How about the poor conserving, crippling works of charity to heap up millions to have money with which to make machinery to kill our neighbors?

Does America Need a Whipping?

How about the apostasy of the church in catering to things of the world which Jesus said should be pure and separate from the world, and Paul has warned us that "evil men and seducers shall wax worse and worse, deceiving and being deceived, and is it not true and have not the perilous times come that he speaks of in II Tim. 3 and in II Tim. 4:3? Teachers of sound doctrine are not plentiful, but teachers hav-

ing itching ears are many.

Does America Need a Whipping?

Remember whatsoever we sow we also shall reap. "Be sure your sin will find you out." "God is not mocked." The Omnipotent, Omniscient, and Omnipresent God is yet on the throne, and "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. (Eccl. 12:14.)

Will America Get The Whipping?

Whatsoever a nation soweth that shall it also reap. If it sows drink it will reap drunkenness; if it sows drunkenness it will reap lawlessness; if it sows lawlessness, it will reap anarchy; if it sows anarchy it will reap death! This nation is sick—physically, mentally, morally, politically and spiritually. And for it there is but one hope—it is the Divine prescription: "If my people which are called by my name shall humble themselves, and pray and seek my face, and turn from their wicked ways then will I hear from heaven, and will forgive their sin, and will

heal their land." (II Chron. 7:14.)

Yours for the cause of righteousness,

A. B. VanDyke,
Winona Lake, Ind.

GOOD THINGS

—
Anna Flora
—

In the very beginning of time the things God created were good, at the close of each day as He beheld the work of His hands He pronounced them good. Thus He provided for our natural needs. Later to the children of Israel he promised a land flowing with milk and honey. And they told him and said, we came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. (Num. 13:27.)

God did not send His people out without caring for them. Here His gifts were good. The spies beheld a good land, one in which they found plenty. As long as they trusted in Him they were cared for and protected in a wonderful way. Just so with us if we keep looking to Him for all things. (Jas. 1:17.) Every good

gift and every perfect gift cometh down from the Father of light; with whom there is no variableness neither shadow of turning. As long as we trust him he will give unto us His gifts of peace and love. His protection from the evil. Neither will He turn a deaf ear to our prayers.

(John 3:16) For God gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. No greater gift was ever given. We often think of the good things but what could compare to the love of God or His sending His Son to lead us into all truth and show us how to use the good things of God to His glory. Christ is the true vine and we through Him can do many things to show the world and those about us the good things of God. We are compared to trees (Matt. 7:17-20.) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit. We have to keep in close relation to God to be good trees. We

see in the natural fruit how that a few specks or spoiled places on the fruit renders it unfit for market. The Inspector on high is more careful of His fruit than the earthly.

We should strive daily to keep our lives clean and holy that nothing mar the beauty of our spiritual lives. Is our fruit good or are there specks here or there? We are to let our lights so shine that men may see our good works and glorify God. We cannot sit idle and shew forth the good things of God. We must be up and doing. There is work for all from the least to the greatest. The love of God is so great that if we all spent the rest of our lives telling the story it would not all be told. Let us think of the wonderful things He has done for us. How He set us free from the bondage of sin. Through prayer and watchfulness we may be kept from the power of the wicked one.

We should be very careful of our lives as we are all the Bible some people read. Are we leading them to the Good Shepherd? We then have a work which we must each do. A fight against the

evil. Fight the good fight of faith, lay hold on eternal life; where unto thou art also called, and hast professed a good profession. (I Tim. 6:12.) It is not a carnal warfare to strike down our fellowmen, but to lift them up. To help them to free themselves from the snare of the devil. Much of this can be done through prayer. Faith, prayer, and good works are closely connected.

First faith in God. To believe that He is able to do all things. Then prayer for guidance and strength to follow where he leads. Then follows the good works to prove the power of God.

Let us each one strengthen our faith and ask to be used of Him where we can do the most good. (III John 11.) Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God.

There are loyal hearts, there are spirits brave,

There are souls that are pure and true;

Then give to the world the best you have,

And the best will come back to you.

Give love, and love to your heart will flow,

A strength in your utmost need;
Have faith, and a score of hearts
will show

Their faith in your word and deed.

For life is a mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best
you have

And the best will come back to
you.

Dallas Center, Iowa.

TRUST YE IN THE LORD

"Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." (Isa. 26:4.)

Hezekiah told his soldiers, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: With him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles." (II Chron. 32: 7-8.)

We are in a world full of anxieties, cares, concerns, fears, worries, dreads, troubles, doubts, and distrusts. We know it is Satan who is trying to have us to distrust, disbelieve, and lose confidence in our Lord. We may trust in God when all is favorable, but when trials, perplexities, and persecu-

tions come then we are apt to despair and fail to trust Him who gives everlasting strength.

Worry

Worry brings gray hairs prematurely, upsets digestion, causes physical diseases, robs us of sleep, brings miseries, causes lunacy and suicide. To worry is to take the most useless way out of anguish. When we complain, worry, and fret we may form a habit from which it is hard to break away, like a rut in the road that becomes deeper by usage. Worry robs us of joy and happiness, brings a gloom upon all whom we meet, and cause us to imagine our best friends are against us. It is contagious—others about us become affected.

Trusting in Our Need

But people say, "How can I help it? How can I keep from worry when the wolf is at the door?" We have an inscription on our coins, "In God we trust." Do we fully trust God, or do we trust in the coins? Jesus called attention to a poor widow who cast into the treasury her last two mites, all the living she had—a real example of

trust. Jesus commended her for what she did. Jesus taught that we should "take no thought for the morrow." There is a difference between planning to meet obligations and fretting or worrying about them. Jesus did not mean that we are to have no provident thought for the future. It is right for us to have home responsibilities, seek good health, and to have business cares. But the Lord Jesus, who is our sin-bearer, wants also to be our burden-bearer. "Let us move out of Worry street into Thanksgiving Avenue," is a good slogan for all of us.

Carefree Trust

What joy a Christian should have in being resigned, calm, carefree, reserved, always trusting in God. Surely all of us will want to experience such a carefree life. How can it be had? We must become new creatures in Christ Jesus first of all. Then, simply trust God. "When we worry we do not trust; when we trust we will not worry." "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out

the enemy before thee." (Deut. 33:27.) God is our saving grace and our sustaining grace. He will thrust out Satan who is trying to discourage us, and to make us lose our confidence and trust in God. The wicked have a right to worry, for they are away from God, without hope, living in sin. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. 57:20-21.)

Complete Trust

If we trust God with some of our cares, why not let Him have all our cares? "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3.) We are apt to stay our minds on our troubles and belittle our Lord's grace. Sometimes people say, "I am not happy under the circumstances." We should never be "under the circumstances." We should live above our circumstances. We should be anxious about nothing, show our gratitude for all blessings, and be trustful for everything. We

should begin while in youth to trust and appreciate and be grateful for blessings, and not fret, worry, and distrust. Then, as we grow older and burdens press harder, and problems become more difficult and trials more severe, we can overcome them more easily. While young, begin to serve the Lord. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccl. 12:1.)

—Selected.

A SECOND CORRECTION

Editor's Note—Sometimes a writer does not make clear matters which he desires to point out, resulting in a misunderstanding. We had a case of this recently and Bro. Moss now presents his statements in a way which should suffice.

In June 15 Monitor, there appeared a correction to a notice which appeared in May 1 Monitor, about Sunday school rules.

Since the writer in June 15 Monitor says there are not two sets of rules to govern Sunday school and no conflict in the Manual, I present the following:

On pages 28 and 29 in the manual. Under rules governing Sunday school, we have exactly what conference passed in 1928.

On this page, 28, Art. I deals with how to organize. Nominations to be made by the official body.

Art. 2. Church council to vote by ballot. Still dealing with how to organize.

Art. 3 tells how teachers and other officers are elected, and children under 12 years of age not to vote. Also (All such to be in order and good standing in the church). What does this mean?

Art. 4, is a rule set by conference as to teachers and only gives sisters a right to be used as teachers of juvenile classes.

Get your Manual and read these four articles how to organize. Now compare the above with the statement in Monitor June 15.

Now turn to page 26 in the manual.

What is on pages 24, 25, 26, 27 and the top of 28 were not discussed and adopted by conference. But in 1935 the manual was just adopted as a whole.

On page 26 under I, it tells how to procede to

organize Sunday school. Get the sanction of the church. Then call a meeting every body, members and non-members.

This No. 1 conflicts with Article 1 and 2 on page 28, because it states a different way to organize a Sunday school.

Under 2, page 26 does this Constitution agree with what is on page 28? Another conflict.

No. 3, page 26, officers elected by the group called together, members or non-members, to elect officers. Another conflict.

No. 4, page 27, Superintendent and other officials of the school appoint the teachers. Did you find anything like this in the rules passed by conference on page 28 or 29? These two sets of rules do conflict from start to finish. The one conference passed after discussion, the other was adopted without discussion.

L. I. Moss.

NEWS ITEMS

PLEVNA, IND.

The Plevna Dunkard Brethren church met in regular quarterly

council June 27th at 10 o'clock. Meeting opened by singing hymn No. 360. Elder Abraham Miller read scripture of Paul's writing unto the church of Ephesus and commented on same. He also led in prayer.

All business was taken care of in a Christian spirit. The trustees are to look after painting the church house. Bro. Kesler gave a splendid talk in the evening and Bro. Hostetler on Sunday.

We have decided to have a joint Harvest meeting with the Midway congregation the 9th of August, and Bro. Rice is to hold our revival meetings September 20th. Communion services to follow the two weeks' meeting, October 3rd. You are cordially invited to all of these meetings.

Sister Lela Lorenz, Cor.
R. 4, Kokomo, Ind.

GOSHEN, IND.

Our Harvest meeting will be held the third Sunday in August, our home ministers will conduct the services, forenoon and afternoon. basket dinner in the basement.

ENGLEWOOD, OHIO

We met in regular quarterly council June 27th, at 1:00 p. m. Bro. Herbert Parker opened the meeting by reading II Thess. 2:1-17 and made a few remarks on same.

Our elder, Bro. J. P. Robbins then took charge. Since our last report sister Weaver and her daughter of Missouri were received by letter, whom we welcome very much. All the business of the meeting was disposed of in a Christian manner.

May we all pray for one another

that we may all stand united and found faithful, working in the Lord's service when He comes.

Ivene Diehl,
New Lebanon, Ohio.

ASTORIA, ILL.

We, the Astoria congregation, met in council meeting on June 14, 1942, with our elder, H. R. Dickey, presiding.

Services were opened by song, and prayer by Elder Dickey. Several new officers were elected to replace the older ones and those called away by the army to camp.

After disposing of the church business and conducting our church visit at this time, Bro. W. S. Reed gave a very interesting and inspiring account of his visit to General Conference.

It was decided at this time to have our love feast on September 13, 1942, and a very cordial invitation is extended to all. We pray that many may meet with us at this time.

Meeting was brought to a close by singing hymn No. 366 and prayer by Elder A. H. Lind.

We are few in number at this place and are asking an interest in the prayers of others that we might remain firm in our stand.

Elbert E. Reed, Cor.
1832 11th St.,
Rock Island, Ill.

NEWBERG, ORE.

Newberg Dunkard church met in quarterly council June 23rd, at 2 p. m. Meeting was opened by singing No. 384 and reading Matt. 13 and prayer by Elder Galen Har-

lacher, after which our Elder, E. L. Withers took charge. There was not much business and all was disposed of in a Christ-like spirit.

On Sunday, July 5th, we were pleasantly surprised when Bro. and Sister Elmer Ruff of Ceres, Calif., dropped in and stayed over night with us. They had been to Yakima, Wash., where his brother had been killed in an automobile accident. We are always glad for any one passing through to stop with us. Although the stay is short, it somehow encourages us to see those of like precious faith, and courage is what we all need in these trying days, so let us not be weary in well doing for when the time comes we shall reap the reward "if we faint not," so let us take courage and press on, though there be few, for the reward is not given in the beginning of the race nor in the middle or even near the end, but when the race is finished, and is a reward worth striving for.

God leads his dear children along. Some through the fire, some through the flood, some through great trials, but all through the blood.

I believe these testing times come to try us and refine us. Will we be able to stand? I sincerely hope so. Our Savior came through victorious so can we by his help. God is still on His throne and Jesus is there interceding for us. May we be true and faithful so he need not intercede in vain.

Mollie Harlacher, Cor.
Newberg, Ore.

For many shall come in my name, say, I am Christ; and shall deceive many.

OBITUARY

FLORA CAROLINE EARLY

Youngest daughter of Josiah and Sarah A. Early, was born near Dale City, Iowa, May 27, 1881, and passed away at her home in Panora, Iowa, May 10, 1942, at the age of 60 years, 11 months and 17 days.

In 1905 the family moved from the farm to Panora, where the father passed away in 1917, and the mother in 1918, since which time she and her sister, Hannah, lived together at the Panora home.

In 1918 she united with the Brethren church.

Later in years she united with the Dunkard Brethren church at Yale, Iowa, to which she remained faithful until her death.

For the past four years she has been an invalid and confined to her bed, virtually all of the time.

On Sunday, May 3rd, she was taken with a nervous chill and from that time suffered much pain until the following Sunday morning when she passed peacefully away.

She leaves to mourn her passing, her sister, Hannah, and her brother, Amos. Her older sister, Floretta Downing preceded her in death March 10, 1936.

There are also numerous nieces and nephews and their families, also many other relatives and friends.

Funeral services were held Tuesday, May 12th, at the Jennings funeral home, conducted by the Rev. E. C. Trostle of Panora, and

Orville Royer of Dallas Center.
Clarence R. Gehr, Cor.

SUSAN HAWBAKER ROYER

Was born to John and Susan Hawbaker December 25, 1869 near Claylick, Franklin county, Pa., and departed this life on May 2, 1942 at her home in Dallas Center. Mrs. Royer died very suddenly and unexpectedly.

She spent her childhood in Pennsylvania and united with the Brethren in Christ church in early youth and came to Iowa when a young woman.

On February 23, 1893, she was united in marriage with Roscho Royer of Dallas Center, who passed away June 16, 1940. To this union were born four sons and one daughter: Abie C., deceased 1926; Rudy, Orville, Nathan and Anna Mary.

Forty-three years of their married life were spent on a farm. Five years ago they retired and moved into Dallas Center.

Mrs. Royer lived a Godly, consistent life, simple and unassuming, faithful to her church and her family.

Funeral services were conducted by Rev. D. D. Fleishman and Rev. C. R. Nissly at the Church of The Brethren in Dallas Center.

Friends Beyond

I cannot think of them as dead,
Who walk with me no more;
Along the path of life I tread
They have but gone before.

The Father's house is mansioned
fair,

Beyond my vision dim;

All souls are His, and here or there
Are living unto him.

And still their ministry
Within my heart hath place;
As when on earth they walked with
me,
And met me face to face.

Their lives are made forever mine,
What they to me have been;
Hath left henceforth its seal and
sign,
Engraven deep within.

Mine are they by an ownership,
Nor time nor death can free;
For God hath given to love, to keep,
Its own eternally.

—Frederick L. Hosmer.
Clarence R. Gehr, Cor.

A LETTER TO YOUNG CHURCH MEMBERS

Part II

Can the Lord depend on us, or will we betray His cause by our inconsistent life? Be not satisfied with a low standard. Aim high. The best version of the Bible is a godly life. No amount of good works can take the place of personal piety, a true, noble Christian character. (II Pet. 1:3-10; Gal. 5:22-23; Jno. 15:5. We are building character daily. What kind? Gold, silver, precious stones, or wood, hay, stubble? No one liveth to himself, hence let us walk carefully. We will pass

away, but our influence will go on forever. The record of our life we will some day meet just as we made it. (Rev. 20:12.)

Whenever possible (expecting when sickness or death in family, or such other reasons that will stand the test of judgment, prevent us from doing so) always be

In Church and Sunday School

Make all your other engagements bend to the work of the church. When we come to the house of God, let us not loiter around on the outside, but at once go in and, if early, we can engage in quiet meditation and prayer. It certainly does not look as if we were a part of the church, if we are standing on the outside while the ministers and Sunday school workers are endeavoring to instruct the people, from the holy Book. Ministers oftentimes have other things to attend to, so that very often they themselves can not be in Sunday school. Let every brother and sister, old and young, stand with a shoulder to the wheel and at least show our interest in the cause by

our presence. (Heb. 10:25.) Let us make this a point from the beginning of our Christian life, to be regularly at the service, not allowing ourselves to be sidetracked by other things at such times. You can be a very great help to your ministers if you give them your best attention while they hand out the bread of life.

Do Not Engage in Whispering During Service

It seems to me the one who cannot refrain from disturbing his seatmate during worship is either very thoughtless and giddy or is employed by the enemy to prevent the good seed from finding a place in the heart.

It is a wonderful help to ourselves and ministers, if we are all quiet and attentive, being really prayerful. The more we do for the church the more we will love the work. Let us not forget her institutions, giving of our means to support them. We will be much happier if we contribute to the children's homes and mission work and our home church work, etc., than using so much of these God-given blessings for ourselves. Many lay aside a certain

portion of their income for the Lord's work. By all means live

The Simple Life

Away with this extravagance, vanity and foolishness! May we as young people all stand united in living the simple life, that we may not miss the purpose of our creation, and redemption. (Eph. 2:7.)

Grand, large, fine houses, with expensive furniture and fancy work everywhere to keep "in trim"—such things help to make life burdensome, not simple. (II Cor. 11:3. If we will heed God's word and not do what Israel did (II Kings 17:15) we will certainly delight to do His will and

"Be Separate"

We are made to rejoice that in so many places our young members are putting into practice that vital principle of Christ's teaching, and as taught by the church, separation and nonconformity. (II Cor. 6:14-18; I Jno. 2:15-17; Jas. 4:4; I Tim. 2:9-10; I Pet. 3:3-4; Rom. 12:2; Titus 2:11-12.

It does matter, my friends how we dress. All of us know what the Dunkard Brethren church stands for

along this line. Nowhere in the Bible do we find any promise of God to be with us unless we comply with the condition—"be separate." (See Jer. 7:23-24, with those references given above.) By many this teaching is ignored. Dear young people, upon you will soon fall the responsibility of the work. Shall we be able to preserve the simplicity of life and dress? or will we let our "sons walk the streets as dudes and our girls as butterflies of fashion?" It lies within our power to have it otherwise. Let us all with one heart and one mind agree to conform fully to the custom of the church. I never did think well of half-way plainness. Many faithful ministers are making strenuous efforts to keep the beloved church in the simplicity of the gospel.

We will expect you as young members to be truly loyal to the church and her principles. Shall we be disappointed? A certain Methodist minister said to one of our ministers, "When the Methodist church was a plain church they were a powerful people. Since we have lost our simplicity, we have largely lost our power.

Brother, whatever you do, keep your people in the simplicity of the gospel." Will you stand by us? Will you practice in your life what we profess? Separated, set apart for God's service.

Let us be reminded of our baptismal vow. Were we not asked upon bended knee before God and man, "Are you willing to wholly submit?" etc. "Are you willing to renounce Satan, works of darkness, flesh and blood, self-will and all pride?" Did we not answer, "Yes?" Upon our word of honor the elder received us into fellowship. Should we feel grieved when the brotherhood expects and demands of us to do as agreed? Is it manly? Is it honorable? Is it right? Is it loyal if we do not show that respect to God's word which it demands? Let not one of us as young members allow ourselves to be deceived in this matter, but let us help our ministers, who are often very much grieved to see some of us not obedient. Sometimes people have a great trouble to be able to know some of us from the world, because we have no mark of separation, but are fashionably clothed with

finery and jewelry, which certainly is contrary to the Word of God. I want to encourage you, dear young people, in this matter. It lies in your power to change entire communities. Will you be true and loyal, or will you do what some are doing, inventing and introducing, and following after foolish fads which are expressing foolishness and vanity? A little ornamental bonnet made out of a mixture of straw and braid, an agonized shape which is certainly far from the neat modest bonnet that our sisters should wear, hair "disarranged" and a very small covering that does not meet the requirements of I Cor. 11:1-6, does not cover the head, brethren wearing unbecoming headgear and stylish clothes are a few of the fads that are being eagerly followed by some of whom we expected better things.

I would rather see people following after the fashions in the world, than to see them pretend to be "plain" and following along the "border line" after fads which are neither modest nor becoming to those who profess to be a separate

people. Do not do (like some) gradually drift away into worldliness, but may we all stand loyal under the bloodstained banner of our Lord and King under which we have enlisted. You may not be able to do much, but may you resolve with a certain young sister, "The preachers shall not need to preach those things off me." If you can not help much you can at least be careful not to make the work any heavier for your elders and ministers.

Some of you may have had a hard struggle, until you were willing to yield. Let us remember that if God would not spare His own Son He will certainly not ask us to give up anything, except the things that are harmful to us. (Rom. 8:32-39; Matt. 19:29.) This point we strongly urge: You will never be happy in your Christian life unless you are obedient to the Word, and in this the discipline of the church is a great help to us. Let us be loyal and "obey those who have the rule over us." (Heb. 13:7-17.) Consider your ministers among your best friends. When anything is not clear to you, be free to ask them, you will

find them very glad to help you in any way they can.

Be very careful in the choosing of your associates, especially be careful and prayerful in choosing a life companion. Read our church paper regularly.

Am I letting my light shine? Am I kind and loving to all about me? Is my conversation pure? Is my life clean and holy? Did I this day make any one happy? Did I invite anyone to service? Would the world or any one miss me? Did I ever say an encouraging word to my ministers? Did I ever make my parents know I love them? Many such questions we should often ask ourselves in our meditations. Now before we forget we want to get our Bibles and look up all the references. Keep this message and read it often.

God bless our young people. Many of you are adorning the church of God as beautiful ornaments in that "meek and quiet spirit which is in the sight of God of great price." Be faithful. "Watch and pray." "Herein is my Father glorified, that ye bear much fruit." (Jno. 15:8.) At last, when we close our eyes to the scenes

of life and our earthly story
is written, our work done,
may it be "Well done."—J.
W. Weaver.

MOTHER SHIPTON'S PROPHECIES

Mrs. Shipton was born at Norfolk,
England. Died 1449.

And now a word in uncloth rhyme
Of what shall be in future time;
For, in those wondrous far off days,
The women shall adopt a craze
To dress like men and trousers
wear,

And cut off all their locks of hair.

They'll ride astride with brazen
brow,

As witches do on broomsticks now;
Then love shall die and marriage
cease,

And nations wane as babes decrease.

Then wives shall fondle cats and
dogs,

And men live much the same as
hogs.

A carriage without horse shall go,
Disaster fill the world with woe;

In London, Primrose Hill shall be,
Its center hold a Bishop's See.

Around the world mens thoughts
shall fly

Quick as the twinkling of an eye.

And waters shall great wonders do—
How strange and yet it shall come
true,

Then upside down the world shall be,
And gold found at the root of tree.

Through towering hills proud men
shall ride,

No horse or mule move by his side.

Beneath the waters men shall walk,
Shall ride, shall sleep, and even talk,

And in the air men shall be seen

In white, in black as well as green.
A great man then shall come and go
For prophecy declares it so.

In water iron then shall float,
As easy as a wooden boat;
Gold shall be found in streams and
stone,

In land that is as yet unknown.
Water and fire shall wonders do,
(steam)

And England shall admit a Jew.

The Jew that once was held in scorn
Shall of a Christian then be born;
A house of glass shall come to pass,
(The Crystal Palace)

In England, but alas! alas!
A war shall follow with the work
Where dwells the pagan and the
Turk.

The states will lock in fiercest strife
And seek to take each other's life;
When North shall thus divide the
South,

The eagle builds in Lion's mouth.
Then tax and blood and cruel war
Shall come to every humble door.

Then when the fiercest fight is done,
England and France shall be as one.
The British olive next shall twine
In marriage with the German vine;
Men shall walk beneath and over
streams,

Fulfilled shall be our strangest
dreams.

All England's sons that plow the land
Shall oft be seen with Book in hand.
The poor shall now great wisdom
know,

And water wind where corn doth
grow;

Great houses stand in farflung vale,
All covered o'er with snow and hail.

In nineteen hundred twenty-six,
Build houses light of straw and sticks
For then shall mighty wars be

planned
 When pictures seem alive with
 movements free,
 When boats like fishes swim be-
 neath the sea,
 When men like birds shall scour the
 the sky.

Then half this world deep drenched
 in blood shall die
 But those who live to see all this
 through,
 In fear and trembling this will do
 Flee to the mountains and dens,
 To bog and forest and wild fens.

For storm will rage and oceans roar
 When Gabriel stands on sea and
 shore,
 And as he blows his wondrous horn
 Old worlds shall die and new be
 born.

ADULT SUNDAY SCHOOL LESSONS

July 5—Gen. 28:1-22.
 July 12—Gen. 29:1-20.
 July 19—Gen. 29:21-35.
 July 26—Temperance,
 Prov. 23:1-35.
 Aug. 2—Gen. 31:1-35.
 Aug. 9—Gen. 31:36-55.
 Aug. 16—Gen. 32:1-32.
 Aug. 23—Gen. 33:1-20.
 Aug. 30—Gen. 35:1-29.
 Sept. 6—Gen. 37:1-17.
 Sept. 13—Gen. 37:18-36.
 Sept. 20—Gen. 40:1-23.
 Sept. 27—Gen. 41:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

July. 5—Power Comes From Heaven.
 Acts 2:1-13.
 July 12—Peter and John at the
 Temple's Gate. Acts 3:1-11.
 July 19—Ananias and Sapphira
 Lie. Acts 5:1-11.
 July 26—Stephen Stoned While
 Praying. Acts 7:54-60.

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 Acts 16:8-24.
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 16:25-34.
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 God. Acts 17:22-34.
 Sept. 27—Paul's Influence in
 Ephesus. Acts 19:11-34.

BIBLE MONITOR

Vol. XX

August 15, 1942

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOLDING FAST OUR PROFESSION

Part 3

In speaking of the responsibility of the officials for the purity and welfare of the church we are touching on one of the most vital points in our church work. It is evident that if the church is to succeed in holding fast the profession of our faith we must have officials who are sound in the faith, filled with the Holy Spirit, men of conviction and courage who will stand firmly for the gospel of Christ at all times and under all conditions. It is certain that if those who lead and direct the work of the church are of the unsound type who are "tossed to and fro, and carried about with every wind of doctrine" that the church will soon lose its identity in the world.

Then too if the officials refuse to fulfill their vows and exercise discipline with erring members promptly and properly the church will swiftly lose its purity and fall into disrepute.

It should help to awaken us to a sense of our duty toward our God, the church, and our fellowman to occasionally refer to our Church Polity and read under Methods and Government of the Dunkard Brethren church the vows that we have made and the duties that are ours as officials in the church. As to the Elders, "At their ordination—they covenant and promise to teach, respect and enforce the doctrine and practice of the church, and all these methods by which the church seeks to promote the cause of Christ, and maintain the principles of the gospel." Among the

duties that they have they are to "preach the gospel, baptize and see that the principles and usages of the church are respected and carried out in the lives of the membership, they themselves being examples to the flock in obedience and holiness of life."

Ministers and deacons are elected "upon their promise to respect and enforce the doctrine and practice of the church, and all the methods by which the church seeks to fulfill its mission in the world."

All officials in the church have made these vows and promises to God and man and woe unto him who by word or deed shuns his responsibilities or repudiates his vows. In ages past when the watchmen failed in their duty and any one perished their blood was required at the watchman's hand. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezek. 33:8.) If we as officials in the church and God's ministers to the people fail in

our duty to keep the church pure and fellowship and tolerate sin, shall not the responsibility for lost souls be upon us?

In the foregoing rules governing the activities and authority of the officials the "Doctrine and Practice" of the church is of highest importance. This covers the things we believe and do as a people of God living in a sin cursed world, set apart, called out, separate and distinct from the world with a mission of saving our fellowmen from this sin and degradation through the gospel and saving power of our Lord Jesus Christ. It has always been the contention of Dunker people that we should have a "Thus saith the scripture" for everything that we believe and do. The New Testament scriptures then is our doctrine and practice. We as officials have vowed to "Teach, Respect and Enforce" this in order to save people from their sins.

Are we faithful to our vows? Does the church over which the Holy Ghost has made us overseers reveal to the world that we are teaching, respecting and enforcing the doctrine and

practice of the church? If we have members in the church whose lives and conduct are not in harmony with the teachings and practices of the church, and disciplinary steps are not taken the officials in charge are responsible, and the shame and reproach is upon them.

It will be remembered years ago when the church become so corrupted with the vanities of the world and the Dunkard Brethren reorganized and took a stand against these sinful things, it was our contention that "Loose Elders" and other officials were responsible for the innovations and departures from the scriptures, that corrupted the church. This was known to be a fact and it caused a deplorable condition. This should be a valuable lesson to us. If the Dunkard Brethren church ever allows worldly innovations and departures from the scriptures or tolerates sinful things within its membership it will be because of loose elders and other officials, who fail to do their duty.

All that is necessary to destroy the harmony and spirituality of the church is

for the officials to ignore scriptural standars and discontinue disciplinary action, against those who violate their church covenant.

If we expect to maintain our integrity as Christian people and command the respect of intelligent people we must hold fast the profession of our faith; we must preach the whole gospel in its primitive purity; we must practice what we preach; we must disclaim all allegiance to the world and prove it by our coversation and conduct among men; we must promptly cast from us any evidences of the lust of the flesh, and the lust of the eyes and the pride of life. Unless we do this our profession is only a vain show. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15-17.)

BIBLE MONITOR

West Milton, Ohio, August 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

HE'S COMING, BUT WHEN?

B. E. Kesler

Part 2

He will be here on time. Now listen while I tell you when he is coming. "Many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars, all these things must come to pass,

but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." (Matt. 24:5-8.) All these have been, and will continue to be, until the end. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (Matt. 24:29.) These have yet to come to pass. When all these shall have come to pass the time is at hand. Just how long this portentous demonstration will last, whether 12, 24 or more hours, we are not told, but probaly 24, following the rotation of the earth, and from Mark 13:35 and Luke 17:34, it will most likely be in one of the watches of the night, when the "sun will be blackened, the moon reddened," (Rev. 6:12-13) so that neither will give their light, and the stars may be seen falling, "The powers of heaven will be shaken" by the terrific lightning and thundering

accompanying the fearful electrical display. When will this be? When the cycles of time, while the years roll by, the time set by the Father, for this wonderful event to take place, he'll make his appearance. He will be here on time, we may be sure of that. For when this ominous event is over, "Then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:27.)

"For "as the days of Noe were, so shall the coming of the Son of man be." (Matt. 24:37.) When God's time came, Noe was there; when God's time comes Christ will be here. And that's when he's coming. Not before, nor after, but THEN.

"But we'd like to know the time." So would his disciples, but he didn't tell them, for he didn't know. I'd like to tell you, but I don't know. This I do know, He'll be here on time.

Because he didn't come when they said he would, our "time setting" friends may tell you he "delayeth his coming" and set another time, but that won't change it. He will be here on time.

What Will Happen at His Coming?

He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31.) This great trumpet will wake all the sleeping dead in Christ, who will then, with the righteous, living at the time, be caught up to meet the Lord in the air. "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (I Thess. 4:16-17; I Cor. 15:51-53.) This is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." (Rev. 20:6.) "Christ, the first fruits of them that slept, afterward, they that are Christ's at his coming." (I Cor. 15:20-23.) With him, Christ will bring

a great cohort of angels. (II Thess. 1:7; Matt. 25:31.) And a great host of saints. (Judge 14.) What a meeting in the air that will be!

Whatever may befall the earth after this, God's people will be free from harm and danger. Earth's trials, troubles, and sorrows will be over with them, and we shall ever more be with Jesus and all the redeemed of all ages.

But the question now comes, what will become of the rest of the living when the righteous are caught up to meet the Lord in the air? Here again, our recourse is to the word of God, giving no heed to the theories of men. "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flame, taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe." (II Thess. 1:7-10.) This will take

place after he comes, just how long after, we do not know.

In his vision on Patmos John saw in addition to what Matthew, Mark and Luke tells us, "The heaven depart as a scroll when it is rolled together, and every mountain and island were moved out of their places, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and rocks of the mountains; and said to the mountains, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6:14-17.) A dreadful time this will be!

The righteous who are "caught up" at his coming, will evidently die a natural death, and their bodies changed and made like unto His glorious body, as will, the resurrected bodies of the dead; and from the description given of the great conflagration and the changes that will take place, it would be impossible for anything

to live through it. With flaming fire, elements melting with fervent heat, with earthquakes, and mountains and islands removed, and the "first heaven" departing as a scroll when it is rolled together and the first earth passed away, and no more sea," (Rev. 21:1) it would seem impossible for man to live through this cataclysmic renovation period. Just how much time will elapse from the time the righteous are caught up," till this renovation period is completed is not made clear. But when it is over the millennium will be ushered in when Christ will erect his throne and begin his reign which will evidently be a spiritual reign on this renovated earth. "When the Son of man shall sit in the throne of his glory, then shall ye also sit upon twelve thrones judging the twelve tribes of Israel." (Matt. 19:28; Luke 22:30; Rev. 2:26-27.) Also, "Thou hast redeemed us with thy blood, out of every kindred and tongue and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." (Rev. 5:9-10.)

That this reign will be on

the earth is shown, first, by the fact there is no statement to show it will be anywhere else; second, it is specifically stated it will be on the earth; and third, they were redeemed by Jesus' blood; had lived on the earth and said they would "reign on the earth."

How long it will be from the time his people are "caught up" until the reign will begin we are not told.

Finally, the other signs of his coming, some of which are not yet fulfilled, are:

"Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations, for my name's sake, and then shall many be offended, and shall betray one another and hate one another, and many false prophets shall arise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold. But he that shall endure to the end shall be saved. And this gospel of the kingdom shall first be preached in all the world, for a witness unto all nations, and then shall the end come." (Matt. 24:9-14.) "When ye shall see all these things know that it is nigh, even at the door." (V. 33.)

Yes He's coming but—when?

The ministry, as never before, are proclaiming the soon coming of our Lord, but do we believe it? See the hardening and widening of our transportation routes to facilitate travel and commerce. See the mass production of motor vehicles. See the plans of governments for future developments. See the massive structures, larger and stronger, for business, commercial and even religious interests. Warehouses, stores, tenements, dwellings and even churches, larger and more substantial than ever before, with the little interest in personal salvation. Do you think we believe He is coming soon?

"What I say unto, I say unto all, watch, and be ye therefore ready, for in an hour that ye think not, the Son of man cometh."

The terms used by the sacred writers to indicate the return of our Lord are: come, cometh, coming; descend; appear, appearing; revealed, revelation; and day of the Lord; and these seem to be used interchangeably, or synonymously. Mathew, Mark, Luke,

John, Paul, James, Peter and Jude use the first of these. Paul alone uses the second. Paul, Peter and John use the third. Luke, Paul and Peter use the fourth and Paul and Peter use the fifth. It may be observed none of these terms are used in the plural. Paul used all five, Peter used four, Luke used two, Matthew, Mark, James and Jude used one of those terms. So, "to them that look for Him, shall he appear a second time, (not a third time,) without sin unto salvation." (Heb. 9:28.) No "third time" is promised. If so, where?

Trying experiences, and fearful abominations "which make desolate," await this old world and those who "may abide His coming," "When that man of sin, the son of perdition, that wicked shall be revealed," a fearful trial of faith, and dreadful period of desolation, sin and wickedness will prevail, "iniquity will abound and the love of many will wax cold, and men's hearts fail them for fear," during this period of "great tribulation," which will be climaxed by the battle of Armageddon. "Then shall

they see the Son of man coming in power and great glory.' Thus those who endure "will be caught up to meet Him in the air," and be saved, while He will "take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ," when the elements will melt with fervent heat, and the earth also and the works that are therein shall be burned up" by the most wonderful electrical display of thunder and lightning this world has ever seen, and with "earthquakes, mountains and islands moving, the waves and sea roaring," and flames rolling, forests burning, prairies swept by fires, tanks exploding and buildings trembling and there "will be no more sea," this earth will have been rid of all sinners and renovated and adapted to the needs of the spiritual beings who will reign with Christ 1000 years, "an earth wherein dwelleth righteousness," unmarred by sin and wickedness; a spiritual reign over spiritual subjects.

Order of events at His coming; The great tribulation (Rev. 15:1-8; 16:1-12.) The battle of Armageddon,

in the valley of Jezreel (Rev. 16:13-16; then "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other." (Matt. 24:29-31, Mark 13:24-27; Luke 21:25-28; Acts 2:20; Rev. 6:12-13; 7:14.)

These references show the order of events at His coming: (1) Tribulation; (2) Battle of Armageddon; (3) Sun and moon darkened; (4) Stars fall; (5) Jesus seen coming in clouds; (6) Elect gathered; (7) Rapture. "For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be

caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (I Thess 4:16-17)

(8) Conflagration, "And to you who are troubled, rest with us when the Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess 1:7-8.) "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." II Pet. 3:10.)

(9) Millennium. John saw the devil "bound a thousand years," and the souls of martyrs and "they lived and reigned with Christ a thousand years," and this is the "first resurrection," and "they shall be priests of God and of Christ and shall reign with him a thousand years."

(10) Judgment. John "saw the dead, small and great stand before God; the book opened, the book of life also, and the dead judged out of the things written in

the books according to their works. (Rev. 20:12-13.)

"THY KINGDOM COME"

Wm. Root

In that beautiful prayer, which we call the Lord's prayer, which Jesus taught his disciples to pray, we note, (Matt. 6:10.) "Thy kingdom come. Thy will be done in earth, as it is in heaven."

The first question involved in this text is God's kingdom.. Any one to rightly understand and pray this petition, must have a conception of mind as to what God's Kingdom is.

We realize that the subject of the kingdom of God has become a touchy subject with some, however we are not debative in this article, but hope we may be able to point out certain truths, from the word of God, which will help us all to a better understanding of God's word.

First it should be remembered here, the one who is to use this petition is addressing the Father, "Our Father which art in heaven." Our blessed Christ has also

taught us that "heaven is God's throne." (Matt. 5: 3-4.) This reveals to us God as a ruler, a Supreme Ruler we would say, upon the throne in heaven.

"Thy kingdom come." When we think in terms of a kingdom or of a kingdom of the nations of the earth, we think of a king, his subjects and a territory in which to reign, or a certain realm, perhaps a limited territory. But in thinking of the kingdom of God we cannot think of it as being a limited territory, such as the kingdoms of earth. Why?

Because Jesus said, (He and the Father are one) "My kingdom is not of this world." Now we believe that Christ has a kingdom, and that it is the kingdom of God, for which he taught his disciples and us to pray, "thy kingdom come." So we think the kingdom of God is a separate realm to that of any kingdom of the flesh or of this world.

It is not temporal or fleshly, but spiritual, Paul says, "is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

"Now let us notice the Kingship of Christ, his kingdom and then its subjects.

You remember when our Lord was here in this world the people wanted to take him, by force and make him a king or a ruler on an earthly throne.

And when he was before Pilate, Pilate asked him, "Art thou the king of the Jews?" Jesus answer him, "Sayest thou this thing of thyself or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

Then Jesus states his kingdom, acknowledges his kingship, "Jesus answered, My kingdom is not of this world."

My dear readers, who then are the subjects of the kingdom of God? The apostles in their writing of the New Testament tell us.

Hear Paul, "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light:

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; In whom we have redemption through his blood, even the forgiveness of sins:" (Col. 1:12-14.)

Paul was here writing to the children of God, the church and we wish to note some points from this text. He admonishes them to have a spirit of thankfulness, holding God our Father in heaven, our Creator, in reverence, thanking him for spiritual heritage. "Which hath made us meet to be partakers of the inheritance of the saints in light."

We inherit the kingdom of God, through the atonement, and forgiveness of our sins.

The children of God are no longer subjects of the kingdom of this world, but are subjects of the kingdom of Christ, heirs with the saints of light, hence they become saints of light.

They become sons of light, Jesus said, "I am the light of the world," again "Yet a little while is the light with you" and "while ye have light, believe in the light, that ye may be the children of light." (Jno. 12:35-36, revised version "the sons of light.")

He said again, "Verily, verily I say unto thee, except a man be born again he can not see the kingdom of God" and "Verily, verily, I say unto thee, except a man be

born of water and of the Spirit he cannot enter into the kingdom of God." (Jno. 3:3-5.)

So we are to pray "thy kingdom come," that all may be born again and get into it.

We also see that the kingdom of Christ, of God is not limited, (being spiritual) to time or place. Do you believe this? Well Jesus said, "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." (Matt. 16:28.)

This pointing to the near future, then he said, "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:30.) This pointing further forward, to the time of his 1000 years of reign in his kingdom, with the first resurrection. (Rev. 20:4-6.) Then we remember the thief on the cross, "And he said unto Jesus, Lord remember me when thou comest into they kingdom." (Luke 23:42.)

These scriptures shew us that God's kingdom (Christ's kingdom) is not limited to time or place.

We believe God's kingdom

covers a duration of time as well as all eternity. Jesus said, (Matt. 24:14) "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." He did not mean the end of the kingdom, but the end of time would come. Why do we think God's kingdom will not end with the duration of time? Because of what the prophets, as well as the writers of the New Testament reveal for us.

Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44.)

We believe this means "in the days of these kings" God would set up his kingdom upon the earth, which would never end throughout eternity.

Isaiah prophesies how and by whom it will be established. "For unto us a child is born, unto us a Son is given: and the government shall be upon his

shoulder: and his name shall be wonderful, Counsellor, the Mighty God, The Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever." These texts shew us that the kingdom of Christ, (of God) is not limited as to time, neither is it limited as to place or realm or territory. Neither is Christ limited in power to rule or to reign.

"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-12.) He is the Father of the everlasting age. Then Paul in his prayer for the Ephesian church, in which he mentions, that "God might give unto them, according to the working of his mighty power, which he

wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. 1: 17-21.)

Let us all pray "thy kingdom come, thy will be done."

Great Bend, Kans.

(To be continued.)

CARDS—THE DEVIL'S PICTURE BOOK

Should Christians play cards? That is the burning question before all Christians today. Some see no harm in card playing and ridicule those who feel that it should not be done. So many play cards, that some good people wonder, if after all, it is wrong.

What is the fascination that the card game has for millions of people in America today? And it is a strange fascination. We read in the papers that, once a week from November to March, lessons in bridge were given over a hook-up of 116 broadcasting stations

to at least 3,000,000 people of both sexes. Bridge is the greatest epidemic that has swept this country. This mass movement represents the largest number of human beings who have ever done the same thing at the same time in the history of the race. Mr. Culbertson, the authority on bridge, was selling 1500 copies a day of his book at the time we read an article about it. Up to that time he had taught 1600 people the game of bridge, for which they had paid him sixty dollars each for a five-day course.

The American people then had spent ten million dollars in one year on lessons and in the same length of time one hundred million dollars was spent on bridge. Has card playing gripped America? In depression times, when some were hungry, this money was spent. Christians too, are in the grip of this wicked habit and see no wrong. And this in the face of what the scripture says, "Wherefore spend ye money for that which is not bread?"

What is the fascination about a deck of cards that makes people spend hours at a time sitting, shuffling

and dropping them down? What is the secret of it all? Is it just a desire to win? Is it greed? Is it just to display intelligence? For you know it is intelligent men and women who play bridge for a pastime, so to speak.

A deck of cards was, in the past, looked upon by respectable people with distrust and suspicion. They associate them with gambling and disreputable back-rooms and saloons. But lately the "best (?) class" has taken them as their chief entertaining feature.

Nine-tenths of all gambling is done with cards. Ten dollars are lost at cards to one dollar at any other game.

Gamblers answer that they learned to play cards at home. In fact nine-tenths of them learn at home. The beginner has no idea that he will become enslaved to such a habit.

We have the testimony of a tramp returned to his home church: "I attended here as a boy, my father was an officer. There were seven of us boys in a Sunday school class. Our teacher would take us home on Saturday night. We would look

at the lesson for the morrow and then to playing cards. Finally we got to playing by ourselves, then took to gambling. Two of those boys have been hanged. Three others are in prison for life. If the police knew that I was in town, I would be under arrest in ten minutes. All I have to say is that I wish my Sunday school teacher had never taught us to play cards."

Then he turned to go out. As he did so a lady dressed in black staggered to the aisle and exclaimed, "My God, I am that Sunday school teacher."

It is said that the Puritans in the seventeenth century called a deck of cards "The Devil's Picture Book." Even irreligious men considered cards indecent. We are told that the first deck of cards was made for King Charles of France, an insane man, in 1392.

There was a time when the church frowned upon cards, because they were closely connected with robbery, dishonesty, profanity, and even murder. Why should the church have fellowship with this underworld? The influence of a deck of cards is in direct

opposition to the teaching of the Holy Bible. That is why a deck of cards is called "The Devil's Bible." The Holy Bible and "The Devil's Bible" have no affinity and a professional gambler, it is said, refuses to play a card game with the Bible near by.

Christian, you are called to live a life of separation from the things that are evil! "Touch not the unclean thing." There must be no compromise.

Let us go to the gambler and have him explain the meaning of the deck of cards. He will be glad to reveal this secret to you and he is bewildered by the desire of church people to play cards, since the deck is so opposed to the teachings of the Holy Bible and hold up to ridicule all the fundamental points of the faith.

First he will tell you about the king card. This card represents the Devil, the enemy of God, and of all righteousness, all goodness, and all faith. He, we know, is the director of all the evil forces of the earth. As one so aptly puts it, he is the ambassador of hell in the court of humanity. We all know that the devil is the enemy of God and His Christ

and is never tiring in his efforts to destroy the faith of men and women and lead them away from the church. The devil heads the anti-christ movement on earth and his business is to nullify Christ's work everywhere. If he gets church members to become interested in cards, to forget to attend church, neglect reading God's word, neglect the prayer meeting, and finally forsake the church entirely and thus forget their God, he will be satisfied. Thousands are and have fallen into the trap, where are you?

Now he will tell you about the Queen card. This card represents Mary, the mother of Jesus Christ. The gambler says that in card language she is called the mother of harlots. You Christians, imagine the blasphemy and you touch these filthy cards. One of the world's great preachers once said that he would rather play with a den of rattlers than with a deck of cards.

The gambler goes on. The Joker, he says, represents Jesus Christ. What does a joker mean? A fool, does it not? Then Jesus is held up

PAUL MYERS

to the world as a fool. Then he goes on to say that the language of cards declares Jesus, the Joker, is the son of the Jack and the Queen. Can you find anything more blasphemous than that?

What an attack on the word of God, our Lord, and His mother! I cannot understand how any Christian can handle them after knowing these things.

Let us look at the Jack card. This card represents the libertine, the moral leper. Cards break down the morals of many. We have noticed how cards, immoral books, and immoral stories, go together. The gambler tells of the brothel game, where they use secret language, obscene and suggestive thus talking by the mere drop of a card. Then there is strip poker and all others. Christian, this is the company you keep when you play cards.

One more card. The gambler says the Ten Spot card represents the spirit of lawlessness and opposes the ten commandments. Disrespect for law is a menace to society. Our crime bill is thirteen billion annually.

Honestly now can you in face of this still profess to

be a Christian if you insist on handling these filthy cards? If you respect God and His word, surely you will refuse to participate in a game of cards. How can you look upon that silent form taken from the cross; those eyes full of love and compassion even in death; those hands that were pierced for you; His heart broken for you. He endured all this for you to redeem you from sin. And then you take sides with those who slander His name.

Christians, forsake your cards and honor your Master! The Christ who is slandered and insulted by a deck of cards is gracious and compassionate and offers you the gift of eternal life.

—Partly Selected.

Ralph K. Frantz,
Peru, Ind.

REFINED, PURIFIED, THEN CHOSEN

Mabel Wells

"Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." (Isa. 48:10.)

"I will make a man more precious than fine gold;

even a man than the golden wedge of Ophir." (Isa. 13:12.)

But who may abide the day of his coming? and who shall stand when he appear-eth? for he is like a refiner's fire; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Surely we shall only be able to stand in His righteousness, for our righteousness is as filthy rags.

These thoughts of refining came to me so forcibly lately because of the fiery trials that are trying some as though some strange thing happened unto them. Some are giving way, not realizing God has a loving purpose for us if we can endure. He desires His children to yield themselves entirely to prayer and supplication when trials come and wait patiently for Him.

We shall relate an incident we sincerely hope will cause us to think and meditate seriously for, we all, surely, pass through trying experiences.

Two ladies inquired of a silver smith how he con-

ducted the process of purifying silver. He replied, "I sit during the process for I must keep my eye steadily on the furnace lest the silver become injured by the intense heat." He knew the process was perfect when he saw his own face in the metal. The molten silver continues in a state of agitation till all impurity or dross is thrown off, and then becomes quite still.

Dear ones, the trying of your faith is more precious than gold and silver, and this very process is used to purge and make us fit for that heavenly home. It may come in the way of a fiery trial, affliction or sorrow. Are you willing to bear it? are you willing to submissively suffer that you might reign with Him? God's eye is upon His children, His ears are opened unto their cries, when they pass through sorrows, heartaches, and trials. His, is the eye that never sleeps.

We may reason, are we not hurt when laid on beds of sickness or when distress and heartaches come to us. The outer man may seem to waste away in all conditions of suffering, but the inner man is renewed day by day.

It depends, largely, on how much we trust Him. There is nothing like trials and we cannot tell how rich a dowry sorrow gives the soul. How firm a faith an eagle sight of God.

They bring us face to face until he sees his own image in our face. And we know until he sees fit to give us victory through our Lord and Saviour, we will remain in a state of agitation. Our faith must reach up and then His grace comes down. Faith is the victory that overcomes the world. When His grace fills our soul with His glory, it is sufficient and we become quite still. When this takes place we come to peace and rest. In quiet submission we remain satisfied and content with whatever state we are in. Every sorrow has its mission in our life. There is something, He desires it to work in us. We cannot tell why, nor is it wise for us to ask, much less become bitter and harden our hearts, but we should come quietly to the place where we would submissively ask God to do His will in us, not allow us to hinder the beautiful work he would do. It softens and sweetens and mellows the

life who in humble submission, yields himself and all to Him and waits and trusts His grace.

This poem bears out the thoughts we tried to express. Let us think soberly and meditate upon the good things.

How long! how long! the furnace
fires rage high;

Hath God forgotten me, as here I
lie?

Is there no silver—is my soul all
dross,

That I must suffer trial, pain and
loss?

Oh, for the Master's voice! Will He
forsake?

Here in the fires alone, must my
heart break?

Be patient, suffering soul! I hear
thy cry.

The trial fires may glow, but I am
nigh.

I see the silver, and I will refine
Until my image shall upon it shine.
Fear not, for I am near, thy help to
be;

Greater than all thy pain, My love
for thee.

Thy love for me! My Lord, is this
the place,

Where I may see the shining of Thy
face?

Here may I learn Thy holy will to
know,

And into Thy dear likeness nearer
grow;

Unto this blessedness, may I aspire
To glorify Thee, even in the fire?

Yes, even here! Oh, suffering one,
be strong!

This trial of thy faith may not be
long.

Even now, thy soul submissive to
my will,

Is learning how to trust Me, and be
still.

My everlasting arms do thee enfold,
Precious thou art to Me, as most
find gold.

I hear Thy voice, my Lord. I fain
would rest,

Secure in all my weakness, on Thy
breast.

But even now, though furnace fires
burn low,

My spirit trembles underneath Thy
blow.

Must there be trial still? Is there
sign,

No likeness yet, upon this heart of
mine?

The silver truly may reflect My face,
Yet must I fashion it, until the
grace

And fair perfection of its form I
see,

As chosen vessel, consecrate to Me.
As many as I love, I thus refine,
Thou shalt be fair indeed, for thou
art mine.

I listen, and am still, I doubt no
more,

All quietly I rest—the strife is o'er.
Thy chosen One! Can I resist Thy
will,

Or fear to follow Thee, through joy
or ill?

I may not understand the way I go,
The perfect day will come—
Then I shall know!

R. 3, Lancaster, Pa.

Help us, O God, we pray
Just to be kind today;
May we as gladly lend
Aid to a foe as friend;

NEWS ITEMS

ATTENTION

In writing to Elder Roscoe Q. E. Reed, R. F. D. No. 4, Roanoke, Va., who is treasurer of the Board of Publication, please give his full name and address.

There are several mail routes out of Roanoke and a number of Reeds living in that section and he has had some difficulty getting his mail.

CORRECTION

The love feast at the Astoria, Ill., congregation will be held September 12th, instead of the 13th as formerly announced.

Those expecting to attend please remember this.

Elbert Reed.

MECHANICSBURG, PA.

We held our council June 25th, at 8:15 o'clock. Council opened by Bro. Paul Smith reading Rom. 5, and led in prayer, reading of former minutes was read and three certificates granted. Next we elected three delegates to District meeting. The brethren elected were: Bro. Paul Smith, Bro. Harry L. Junkins and Bro. Lester Eckert; alternates, Bro. Chas. Jacobs, Bro. B. F. Lebo and Bro. J. Harry Smith.

There was not much business to be taken care of, we closed with a fervent prayer by Bro. Lebo. May we all ask our Heavenly Father to help us all to be more faithful in

the future than in the past is our prayer.

Elder A. B. Rice has promised to hold our series of meetings starting October 11, 1942, and continuing for two weeks. We ask the prayers of our brethren and sisters to help make our meeting a spiritual meeting that many souls may be saved, before it is too late.

Harry L. Junkins, Cor.,
R. 1, York Springs, Pa.

NOTICE

We, the Broadwater Chapel congregation will hold a series of meetings which will be conducted by Bro. Otto Harris, Antioch, W. Va., beginning August 13th, with love feast August 22nd, and closing August 23rd. Come all who can, and enjoy the blessings with us.

Let us pray for our dear brother that he may have a successful meeting at this place. All are welcome to come. We ask the righteous to pray for this congregation that we may be faithful till the end.

Carl H. Broadwater, Clerk.
R. 1, Westernport, Md.

HOW TO BE FREE

Paul W. Koones

"The wages of sin is death." (Rom 6:23.)

The Bible was given to man by God, from it you may learn all about God, and what you must do to please him. You find in it these words: "The wages of sin is death." And again, "The

soul that sinneth, it shall die."

The death which is meant here is not only that which we see when life goes out of the body and the body is laid in the grave, but also what is called the "second death," when, after the body is dead, the soul is sent to that dreadful place of torment where all such as do not repent of their sins must be miserable forever.

As you are a sinner, and as you do not know but your body may die before your soul is safe, the very first thing for you to do is to ask God to take away your sins. Jesus died for you, and God will forgive your sins for his sake; but you must be sorry for them and be willing to give them all up. This is called repentance. It will be of no use to kneel down before God and tell him that you are sorry that you have sinned, and then go on sinning just as much as ever. No, this will not do; for if you are truly sorry you will try hard to do better.

If a man should strike you with a knife and turn to you and say, "I am sorry for having done this," and soon after—the very first chance he could get—should strike

you again with a knife, you would not believe that he was sorry. Then how can God believe you when you act so toward him? He sees the heart; and he knows that if you truly repent you will love him and try to please him by doing your very best.

Neither you nor any other sinner can escape the second death unless you repent of all sin, and love and serve God.

If Jesus Christ was sent
To save us from our sin,
And kindly teach to repent,
We should at once begin.

'Tis not enough to say
We're sorry and repent,
And still go on from day to day
Just as we always went.

Repentance is to leave
The sins we loved before,
And show that we sincerely grieve,
By doing so no more.

Kokomo, Ind.

FISHERS OF MEN

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." (Mark 1:17).

"Fishers of men!" How expressive of their apostleship. They, of course, would

convert only a small number of the earth's population as God never intended that one man should catch all the fish in the sea, nor did He intend that they would ever all be caught. Neither is it the responsibility of one man to evangelize the whole world. God also knew from the beginning that most of the world's population would reject His offer of salvation.

"Fishers of men!" Beyond comparison; above every vocation. Fishers, akin to seekers, among men, offering salvation to all. Comparatively few would respond; yet an aggregate many.

"Men!" Men with souls. No vocation on earth so eminent; so worthy; so noble; so unselfish. Nothing that can occupy a man's time and that can engage his talents, or enlist his sympathies, or win his affection, or captivate his mind, or possess his soul, is in any way comparable to the calling to become "fishers of men."

These "fishers of men" are little esteemed and greatly despised by the world, yea, regarded by men as "the offscouring of

all things,' giving their lives as a sacrifice for the glorious gospel of the Lord Jesus Christ, following in the footsteps of their Lord who gave His life a ransom for the souls of men—these were the world's greatest men, and the greatest benefactors of mankind, among men.

Millions of Bibles and portions of scripture in a thousand languages, and more being produced, after nineteen hundred years, because thus men fished, and wept, and prayer, preached, labored, taught, wrote, suffered, bled, and died with a vision revealed in advance, of a "multitude which no man could number, out of all nations, and kindreds, and people, and tongues," "redeemed from the earth" and inhabiting heaven. We say that these men were the world's greatest men.

So in a proportionately lesser degree, are they, who are called of the Lord to be fishers of men in whatever capacity, since the apostles, the world's greatest benefactors.

"Fishers of men," not catchers, nor deceivers; not men "who lie in wait to deceive," with "cunning craftiness;" not men who have a

doctrine with something to hide, putting the best, and that part which agrees with scripture in the foreground, and their deceptive and false teachings, and wresting of scripture, in the background; no, not such men, but men with a God-given message of salvation for all men; men of truth, the truth of God, which He commissioned them to preach.

Not truth with a lie in it, as the worm with a hook in it for the fish, but not with a hook in it if it costs the life of the fish to swallow it. Likewise, "false apostles," and "deceitful workers" carefully conceal error in the truth, as the hook is concealed in the worm, and offer it to the people, and likewise catch many, their hook of error causing spiritual death.

But these "fishers of men" did not bring death to the men that they caught, but had eternal redemption and salvation to offer to "whosoever will," which brought "light" and "life" for all men—light to see by and life to live forever in eternal bliss and glory. What has any vocation or position in this world to offer to men in comparison

to such a gift? Nothing; absolutely nothing. Everything that this world can offer dies with this life. But godliness has "the promise of the life that now is, and of that which is to come."

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3.)—Sel.

ADULT SUNDAY SCHOOL LESSONS

- July 5—Gen. 28:1-22.
 July 12—Gen. 29:1-20.
 July 19—Gen. 29:21-35.
 July 26—Temperance.
 Prov. 23:1-35.
 Aug. 2—Gen. 31:1-35.
 Aug. 9—Gen. 31:36-55.
 Aug. 16—Gen. 32:1-32.
 Aug. 23—Gen. 33:1-20.
 Aug. 30—Gen. 35:1-29.
 Sept. 6—Gen. 37:1-17.
 Sept. 13—Gen. 37:18-36.
 Sept. 20—Gen. 40:1-23.
 Sept. 27—Gen. 41:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

- July 5—Power Comes From Heaven.
 Acts 2:1-13.
 July 12—Peter and John at the
 Temple's Gate. Acts 3:1-11.
 July 19—Ananias and Sapphira
 Lie. Acts 5:1-11.
 July 26—Stephen Stoned While
 Praying. Acts 7:54-60.

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 Acts 9:32-43.
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 tian. Acts 10:34-38.
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 Acts 12:1-19.
 Sept. 6—Paul and Silas go to Europe
 Acts 16:8-24.
 Sept. 13—Singing in Prison. Acts
 16:25-34.
 Sept. 20—Paul Tells About the True
 God. Acts 17:22-34.
 Sept. 27—Paul's Influence in
 Ephesus. Acts 19:11-34.

BIBLE MONITOR

Vol. XX

September 1, 1942

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOLDING FAST OUR PROFESSION

Part 4

It has been noted in the history of many churches that one of the main things contributing to the drift away from the scriptures resulting in the apostate condition by which they have been engulfed in the time in which we live, was a failure to exercise scriptural discipline. Realizing this, those who incorporated the rules governing the Dunkard Brethren church which all officials vow to uphold, embodied in them an added safeguard which they felt would prevent a repetition of the deplorable experiences of the past. We officials vow not only to teach and respect, but also to "enforce" the doctrine and practice of the church.

The wisdom of this pro-

cedure has been proven in our experience. Congregations where the officials have been true to their vows and performed their duties wisely and faithfully have kept their members in the doctrine and practice of the church with little difficulty. Naturally this safeguard does not serve where officials are lax in their duty, and the result within the membership is soon and plainly evidenced.

Some may think that the word enforce would indicate that harsh means would be used to compel folks to obey the church and the scriptures. This is altogether in error. You cannot enforce righteousness upon people, Jesus never forced his teachings upon his followers, but he did give us some definite examples that should govern our action in this matter.

When we speak of enforcing matters in the church we mean to "put into execution" the doctrine and practice of the church. That simply means for the officials to see that the members do the things that they promise when they are received into church membership. It is the duty of the officials to teach and explain to all applicants the doctrine and practice of the church so that they know what will be expected of them when they are members of the church. This is done before baptism and they are asked, "Are you willing to conform to the teaching of the scripture on these subjects as understood by the church?" Those who make this vow are then received into fellowship by way of baptism.

As long as members live faithful to their promise to the church peace and harmony prevails. Sometimes however, after members are in the church they refuse to do the things that they promised when they were received into the church. In such cases it is the duty of the officials to counsel the erring ones and see that they fulfill their vows. If they refuse to do so the scriptures tell us "Therefore put away from among yourselves that wicked person." In this way alone can the church maintain its integrity and purge out sin. "A little leaven leaveneth the whole lump." Whenever the church tolerates sin within its ranks it becomes a party to the sin and the whole body will soon become contaminated and apostate. Let us notice some of the teachings of Jesus along this line. In John 3, Jesus makes these statements to Nicodemus, a ruler of the Jews: "Except a man be born again, he cannot see the kingdom of God—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—Ye must be born again." These statements are positive, final and unchangable words of God. A little child can understand them. If we expect to see or enter the kingdom of God we must comply with the scriptures and be born of the water and of the Spirit. Jesus did not force baptism upon any one, he simply laid down the law whereby all who desire, may come into his kingdom. This is

the position the church must take. We do not force baptism upon anyone, but the true church of Christ insists that all who desire to come into this kingdom of God must comply with this unchangeable law given by Christ.

Again, in John 13 we have the record of the feet washing service instituted by Christ into his church. One of his disciples objected to this. "Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me." Jesus did not compel Peter to have his feet washed, but he simply told him what the consequence would be if he would not comply. Upon hearing this, Peter gladly and wholeheartedly yielded.

This also is the correct rule of action for the church to follow. We do not compel people to observe the commandments, statutes and ordinances of the gospel of Christ but we do insist that all who do not willingly accept and obey these teachings have no part with us. We have the authority of Christ to take this position and procedure in our work. People who are not willing

to be taught the gospel of Christ, do not respect its authority, or are not willing to be governed by its teachings have no place in the Church of Jesus Christ. Such folks need to be converted and then they will be fit subjects for church membership.

Inasmuch as we officials vow to teach, respect and enforce the doctrine and practice of the church, and inasmuch as we have the authority of Christ to do these things, if the membership over which we have charge gets out of harmony with the doctrine and practice of the church we are failing somewhere in our responsibility.

If we expect to have a sound and loyal membership in the church we must have sound and loyal officials who realize their responsibility before God and fulfill their duties faithfully. In view of the conditions confronting us, all of us who are officials should seriously and prayerfully consider these matters.

The proof of real sorrow for past sins is a life without sin.

BIBLE MONITOR

West Milton, Ohio, September 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

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NOTICE

We would like to have "Brumbaugh's History of The Brethren" for reference. Any one having one of these books to sell please notify our office.

We might also be interested in any other old books pertaining to the history, practice and doctrine of our people in the past. Let us know if you have something along this line that would be helpful in our work of edit-

ing the Monitor.—Editor.

TEACHING AND EXHORTING

The Relative Value of a Teaching and an Exhorting Ministry. The Logical Order

Exhortation appeals to the will and its purpose is to persuade a person to do something that it is assumed he knows he ought to do. But if the person is not clear in what he ought to do, or does not understand what it is that the preacher is trying to get him to do, or if he sees no benefit in doing what he is urged to do, the exhortation fails of its purpose. It is therefore essential that instruction should precede exhortation. Perhaps it is too often assumed by evangelists that the members of the audience before him know what they ought to do, and all that is necessary is to get them to do what they well know they should do. If they have been sitting under a doctrinal, or teaching ministry, it is likely, if the teaching has been scriptural, that they do know their duty.

But it sometimes is the case that the pastor of the church is also given much to exhortation and little to teaching, and the congregation is not well indoctrinated. In that case the result is likely to be an unsatisfactory revival, or, at best, a shallow and temporary one that soon fades out leaving the church about as it was before, or even worse.

Now the order in which the mind works is, First, instruction which informs the intellect; Second, testimony which moves the sensibilities; Third, exhortation which moves the will to action.

Instruction—Every impulse that moves a person to do anything passes over the same road. He must first know about it, then he must desire it, then he is likely to do what is necessary to avail himself of the things he knows about and desires. No one ever seeks what he does not know he can have. No one ever flees from danger that he does not know is impending. No one ever seeks what he does not desire. There must be motives to make the will to act. Motives move what are known as the sensibilities.

These motives are of three kinds, duty, desire and fear. But desire, duty and fear are based on information. A man may sit in the upper story of a burning building calmly reading the newspaper all unconscious of his danger. Suppose a man should come in and tell him, "You ought to get out of this building." He would doubtless stop and inquire why. But suppose the informer does not tell him the house is on fire, but tries by force to get him out, constantly saying, "You ought to get out." The man would doubtless resent such treatment.

But suppose a man should rush in and say, "The house is on fire!" That information would instruct the man's intellect, and the information would arouse fear for his safety, and his will would act, and thus he would deliver himself from the impending danger. This is true of all voluntary human conduct. No one does a thing until fear, duty or desire moves him, and no one fears or desires or feels duty about anything they do not know about.

Testimony—As a rule testimony stirs the sensibili-

ties. A man may be instructed that fire is dangerous in a building, he may have received instruction what to do in case of fire, he may have read about great fires in other places, but that will not make a man run downstairs for his life. But a man coming in and testifying that the building is on fire, and that testimony based on his own experience, having seen the fire, will move the man to action. In like manner a man may have been taught the great doctrines of the Bible in an academic way and still remain the same sinner he was before he was so taught. Perhaps he has never seen or heard of how the appropriation of these doctrines to his own case can change him. But let him observe an old sot of a drunkard and sinner, like himself, perhaps one of his former companions, suddenly change in all his conduct and ways, and let him hear the man testify how it was he was saved, and the hearer will have his emotions stirred to seek the same deliverance.

Exhortation—The last step in the persuasion of any one to act is exhorta-

tion. That is an efficient minister who can correctly and fully instruct his hearers in the teachings of the Bible, who can bear a testimony of what the Lord can do, backed up by the testimony of the saved people of his congregation, and then by wise exhortation move his hearers to action. All of these qualifications should be cultivated by the minister of the Gospel, and yet it will doubtless remain true that there are ministers whose greatest efficiency is along the line of doctrinal teaching; others whose testimony is the most important phase of their ministry (such for instance as those who have been saved from deep sin and whose ministry consists largely of telling their life story or incidents from it). There are others whose principal gift in that of exhortation, who can clearly portray man's duty that action will follow.

Reason for Present Conditions

It is plain, if one gives the matter any thought, that, unless instruction and testimony are believed, the will never acts. In these days, to an alarming extent, the

Bible is not believed. This is due to many causes. One is that the mass of professing Christians do not act as though they believed the Bible. Many of the schools of higher learning openly ridicule the teachings of the Bible, even its moral precepts. Public school teachers often make light of the Bible. Even ministers in the pulpit discredit the testimony of the scriptures. Then there is a gigantic propaganda of no-hellism going throughout the civilized world.

It may seem useless sometimes to preach that the Bible is true. But there is no possible remedy for the present situation but to preach the Bible. The Bible is its own great defender, but it must be released to do its work, and given forth by people who believe it. More Bibles are possibly sold today than ever before, but even people with a half dozen Bibles in the house are often woefully ignorant of the Bible. As shown above, the first step in moving any one is to inform the intellect. And the person must believe the information given to him. An unsaved person may need some instruction

in Bible evidences. The mind is convinced by argument. Not the back and forth argumentation that individuals spar back and forth at each other, but sound reasoning from cause to effect, backed up by Bible questions. A little help may be had from natural theology as well as from Bible theology. But the Bible will do wonders in convincing people if allowed to speak for itself. Rom. 10:17 is encouraging to the preacher: "So then faith cometh by hearing, and hearing by the word of God."—The Gospel Minister.

A TRESPASS NOTICE TO DEBTORS

"They have made them crooked paths . . . Truth is fallen." (Isa. 59.)

Truth in business life has fallen, and multitudes of professed Christians have gotten to themselves and their society not only a bad name, but have made crooked paths that are not being straightened.

Not only have many professed Christians become habitually careless in meeting their obligations to

others, especially their creditors, but the practice of buying without money in business and the encouragement of extrabiblical programs and standards of worship in religion, carried on at the expense of our obligations to others; our ministers, our government, our fellowman, and especially our God and a lost world, positively educates people, particularly our growing youth, to openly violate divine standards of truth in dealing with others.

What will be the sad end of the terrible, injustice and indifference that has gripped so many professing Christians concerning their dealings with others, especially their creditors? Professed Christians practice a lower standard in business than did non-Christians a generation ago.

While creditors wait for the fulfillment of promises made to them, debtors go on in self-indulgence, spending not their own, but the money of their creditors (and of their God) for high living and needless auto riding, or for tobacco and other harmful luxuries without even acting toward their creditors as though they ever

knew of their debts they had promised long ago to pay. What is it but stealing? Is not using the property of others without their permission, stealing?

Friend, if you are using your neighbor's money for unnecessary purposes, or if you are using it for life's necessities without showing yourself an honest debtor making an effort to pay, what are you or your innocent children going to answer a God who "is not mocked," and who visits the iniquity of the fathers upon the children? (Cf. Ex. 20:5, Lam. 5:7). Furthermore, what can anyone expect to gain by such practices, when God has said, "Thou shalt do that which is right and good . . . that it may be well with thee." (Deut. 6:18). "Owe no man anything, but to love one another." (Rom. 13:8.)

Remember, someone must square up with a righteous God some time, either you, or your children, or both. Pay your bills now and be honest with your fellowman and with your God while you have His mercy to do so, for sometime it will be too late.

"Woe unto him that build-

eth his house by unrighteousness and his chambers by wrong; but useth his neighbor's service without wages and giveth him not for his work." (Jer. 22:14.)

"It is alarming how some people (including ministers) can shout and profess big things, and at the same time be careless, yea, tricky about keeping promises and paying what they owe. They must receive several 'statements' and sometimes a threat, before they will pay. They can buy new clothes, cars, radios, and at the same time neglect to pay a cent on old accounts, such as groceries, rents, pledges, books, even Bibles. What is the trouble? Are they stupid, ignorant or dishonest? It would seem, if they were at all sincere, they would put forth an effort to diminish their old debts, if only a small amount per week. In doing so their creditors would soon come to believe in them, and perhaps be inclined to reduce or cancel the debt. A note with a Christian is never outlawed.

"When we borrow money from a banker we put forth every effort to be there on the dot, lest the sheriff come

after us; but when we borrow money from a good brother or sister, we take advantage of his or her leniency and let them wait for days, months or years before paying the interest. Now this is plainly unrighteous, and no one can do so and be consistent with a high profession."

Sel. by A. H. Leatherman.

GOD IN NATURE

Those who are deeply interested in the God of the Bible, see throughout His universe, beautiful and striking witnesses in the realm of nature, that in some silent and modest way speak of His greatness and His power.

References were often made by Jesus in his public teaching to different forms of God's creation, bringing to the people's attention some timely lesson. The fig tree, the lily of the field, the falling sparrow, the fish of the sea, the stormy winds, the morning and evening skies—all these and more proved illustrations of present application or some far off future event. This was His method of reaching

through the known—of explaining the Spiritual through the natural.

Besides these there are lessons of deep and sacred import taught us as in our daily walk we witness nature in her diversity of forms—beautiful, strange, mysterious.

Among many things that provoke wonder and admiration are the giant Redwood trees of California. Standing today the oldest known living thing upon the face of the earth they fill the soul with awe and reverence.

Four thousand and more years have been attributed to their age and still they stand, those Giant Redwoods—giants in age, in size and perpendicular splendor.

Untold ages have passed since the little seedlings touched by a Divine Power began their irresistible upward trend. Silently as the wandering stars above them, they grew. Steady as the revolving sphere upon which they stand, they swelled to massive trunks reaching towards the skies. Here is Nature's masterpiece in symmetry of design—God's ancient witness to a life just short of immortality. Em-

blems of strength and power and noble bearing, they minimize the man to insignificance who dares to look up from the ground and view their greatness.

Like patriarchs of old, though silent, they speak the truths of God. Storms and tempests for many generations beat upon them and yet they stand. Anchored to old mother earth they hold—defying the elements to uproot them. Practically immune to blight and terminate they reign as monarchs over the great wide realm around them.

The lesson of those Giant Redwoods is—"To Stand." "Stand," says Paul, and "having done all, to stand!" In this our day of deepening shadows—of unrest—of impending danger—so help us, God, to stand.!

A wish that all had chance to see
The Giant Redwood—noble tree!
As we look up to see the place
Where end their tops in vaulted
space,
We seem to get the things they
teach
Of skies, that just within their reach
Bend low in humble pride to share
Their sacred Providential care.
When we behold their massive
forms
Which stood the test of mighty
storms,
In solitudes through ages gone

Before our history had its dawn—
 We marvel at the mighty tree,
 Which seems a mystery to be.
 And yet that silent stately thing
 A message to us all doth bring—
 A witness to the truths of God
 For weary travelers as they trod,
 And listening to its voice, how free
 It speaks of Immortality.

Arthur R. King.

HISTORY AND DOCTRINE OF THE DUNKARD BRETHREN

C. C. Myers

Chapter 4

Making permanent history—sure and steady growth of the church began long before the Revolutionary war days. The church, because of her stand for and love of peace was doomed for some trouble ahead and in some cases no small amount either.

Among our leaders were men of outstanding ability—by about 1760 we find around 25 churches were organized, most of which had meeting houses already built and pretty well manned with Elders, preachers and deacons who gave these congregations a good foundation for their work. They were now found in

Lancaster, Dauphin, Berks, Bucks, York, Franklin, Adams and Somerset counties and right after this they had invaded and settled in Junietta, Mifflin, Huntingdon and as far west as Blair counties or rather Morrison's Cove.

Here I will mention the Sowers, who owned and operated a printing press which began in 1738, located at Germantown—they run this for 40 years, when through the war it was destroyed by fire. They printed the first German Bible printed in America, Sunday school cards with scripture verses, hymn books, almanacs, books, etc., this had found a large place in the development of these early churches, also that the educational needs were not overlooked schools were held in homes or sometimes in other buildings. One academy was started at Germantown. The Sowers were among the trustee board. What this printing press might have done for the church the Lord only knows, but it seemed to be a great loss to the growth of the church when through cruel hands it was destroyed by fire.

The first conference was held in 1742 according to most records given us, but not as yet annual, they were always accompanied by a love feast. By this time the church was making progress. They were a "peculiar people," that is to the outside world, yet quite generally were highly respected for it was not hard to detect what they stood for.

Now, up to the Revolutionary war period they had migrated into Maryland, Virginia and New Jersey.

In our next chapter, by God's help we will deal with the subject of conferences, both annual and district.

As the church now was making slow but sure growth and this mostly by immigration into new territories, the conference idea soon became necessary annually.

Our brethren from the beginning were a large per cent of the farming class while some were millers, mechanics, blacksmiths, carpenters, masons, shoemakers, etc. Sometimes the farmers had several of these trades as well and thereby able to build up their own homes and maintain a lot of the necessities

of the same. In this way a Dunkard family with a large number of children were able to be quite independent. In most cases they were a substantial class of people and maintained homes of "high ideals," from all standpoints of right living.

In another chapter right soon we will deal with the "Immigration Period of the Church."

Lakeland, Fla.

THE LORD'S SUPPER

J. H. Moore

In observing the Lord's Supper, the Corinthian church had got entirely out of order, and Paul, when correcting them, refers to their own practice in the following language: "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry and another is drunken." (I Cor. 11:20-21.) That the Corinthians had a supper, is a settled fact, but it was not the Lord's supper, for the simple reason that it was their "own supper."

This is the only place where the term "Lord's supper" is used in the Bible, and it is therefore well to know the meaning of the term. There are two stubborn facts that lie at the very foundation of this subject:

1. That the Lord's supper must be a meal, and

2. That meal must be a supper.

That which is not a supper, though it be a meal, cannot be the Lord's supper, for the simple reason that it is no supper at all. There are people who take communion about noon, and then call it the Lord's supper. What does the reader think of eating supper at noon? Can such a thing be done? Everybody knows that we can eat dinner at noon, but the question is can we eat supper at that time? Here is where the difficulty comes in. A supper is not only a meal, but it is an evening meal, a meal eaten at or near the close of the day. To talk about eating a supper at noon, is about as logical as talking about the sun setting in the middle of the day. But another item before leaving these stubborn facts: the Communion, respecting

quantity consists of a small bit of bread and a sip of wine; now then, can you, according to the general import of language, call that a meal? I venture the assertion that not a single reader would do so. You have no more right to call a small bit of bread and a sip of wine a meal, than our pedo-baptists have to call sprinkling or pouring baptism.

Right here I might step to my library and take extracts from Greek dictionaries, and prove that the Greek word *deipnon*, from which supper is translated, properly means not only a meal, but an evening meal; but we are seeking for ground that is not only safe, but such as can be easily understood by all classes of readers.

That the Lord Jesus instituted the Communion in the night, is a fact that no Bible reader will dare deny (I Cor. 21:23), and so practiced the apostles. (Acts 20:7-11.) That they occupied safe ground, is a settled fact; and if we by walking in their footsteps, also celebrate the death and sufferings of the Lord in the evening-after night, we then side by side occupy

with them the same ground; about this being right there is no disputing at all, the trouble is about those who take it at noon: here is where all the doubts in the entire matter come in; not about those who take the Communion after night, like the apostles, but about those who take it near the middle of the day.

Before closing we want a few more items about the Lord's supper. The Communion is never once called the Lord's supper in the Bible. Supper being a meal, and as the bread and wine are no meal at all, it certainly follows that they are not the Lord's supper. (Luke 22:20.) "Likewise also the cup after supper," showing that they had a supper in addition to the Communion. I now ask the attentive reader whose supper was this? Was it the "Lord's supper," or did it owe its existence to somebody else? Who had the supper prepared? Was it the Lord or was it his disciples? You may call it the passover as much as you please, one thing is certain, it was a supper, for this simple reason that it was prepared according to the directions of the Lord, it

was his supper—hence the Lord's supper. Here is safe ground in this matter, ground that none dare condemn without opposing the practice of Jesus himself. "If ye know these things, happy are ye if ye do them."

THE PARABLE OF THE PRODIGAL SON

Ruth M. Snyder

Luke 15:11-24

This thirtieth parable of our Lord was spoken near Jerusalem directly to publicans and sinners to prove to the murmuring Pharisees that His mission was to welcome the unsaved into His kingdom. In it we find an extreme, convincing picture of a young man who had sinned until he was in want and bitterness of soul. In this parable we find that Jesus took a natural happening, which might occur in an earthly home to teach the lesson He wished them to know.

As this young son is introduced to us we find him asking his father for his portion of the inheritance, which the father grants him. But, sad the son did not use

it wisely. Instead he went to a far country, where he lived in sin and riotous living, without restraint, until all his substance was gone. He was brought low in time of famine, in a foreign country, without money, without friends, without home, and without a father's love and care. He had received in exchange for his substance (as he had thought) the pleasures of the world, but all that had come to an end and he still was not satisfied. This he realized only after he had been brought low—so low that he would have eaten the husks with the swine, had they been given him.

Then we see another picture. The young man comes to himself. He faces the facts. This was the conversion, or the turning point in his life. So must we come to ourselves for no person can truly be regenerated until he has come to this first step in his Christian experience—the realization that he is wrong and that God is right.

The second step is the faith step. This young man had faith in his father, and therefore he decided to go immediately to his father

and to become a hired servant to him. So must we after we face ourselves and know that we are wrong, put our trust and faith in our Redeemer who can save us from our sins. Then comes the hope of things better than the former, tattered cloak of sin.

With a worded confession and a contrite heart he humbly returned home to his father, barefooted, in need of clothing, and hungry. But before he got to the old home his father saw him and ran to meet him, fell on his neck and kissed him, so overjoyed was his father to see him. What a meeting that must have been between father and son. When we reach this stage of our Christian journey we can joyfully sing with the poet,

I sometimes grow homesick for
heaven,
And its glories I there shall be-
hold;

What a joy that will be when my
Savior I see
In that beautiful City of Gold.

What rejoicing there
must be in Heaven over the
saving of a soul.

Similar to the father of
the prodigal son, our heaven-
ly Father has blessed us with

life, food, clothing, and all the requisites of life. He has done His part first, the rest lies with us. Are we going to live in worldliness and sin, and continue to use our God-giver blessings for evil? If we spend this life that unwisely and then at the evening of the world we are asked for a reason—"What then?" I am sure you would not want to hear the decree, "I never knew you: depart from me, ye that work iniquity."

We may make mistakes, we may be deep in sin, but still our Father's love abides to welcome us home, not as hired servants, but as sons and daughters. Therefore let us, not as the prodigal son, but as humble, true children of Jesus Christ use our talents and gifts as Jesus would have us for an increase of holiness in ourselves and others. May every member of the Dunkard Brethren church feel the need of giving to the Master his faithful, sincere service, which is not a heavy burden. Dear reader, whoever you are, do not wait until you are made low and have nothing to offer to your Master but years of a sinful life as the prodigal son did.

"And, let every one that nameth the name of Christ depart from iniquity." (II Tim. 2:19.)

I have written this article that every one, not only members of the Dunkard Brethren church, but all that read these lines may be encouraged to strive harder to enter the strait and narrow gate, to shun the evil in the world," and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." We realize that in these perilous times when sin in every manner is abounding with force that we must strive humbly in faith and hope to shun the wide gate and broad way which leads countless numbers to destruction. My prayer is that all our desires will not be fulfilled in this world at the close of our earthly life, but that we may have the happy privilege of entering the pearly gates to the Golden City to live with our Redeemer and King throughout the countless ages of day where there will

be no reckoning of time and we will be free from sorrows, toil and care.

Chambersburg, Pa.

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OBITUARY

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ALBERTUS R. LONG

Son of Samuel and Catherine Long, was born near Polo, Ogle county, Illinois, on February 17, 1865, and passed away at his home in Hutchinson, Kans., June 20, 1942, at the age of 77 years, 5 months and 3 days.

When a young man he united with the Brethren church in Illinois.

On February 17, 1887 he was united in marriage to Wrilla Ann Hicks of Greencastle, Franklin county, Pa. To this union were born eight children. A son and daughter preceded him in death. In November 1888 they moved to a homestead southwest of Quinter, Kans., residing in Gove county until 1922, where they moved to Manzanola, Colo.

In 1927 he transferred his membership to the Dunkard Brethren church, and was later elected to the deacon's office, in which capacity he served until death. After his health broke in December, 1940, he decided to move to Hutchinson, Kans.

The immediate cause of his death was hemorrhage from stomach cancer.

He leaves to mourn his departure his wife, Wrilla, one son, Otha of Quinter, five daughters, Mrs. J. H.

Dawson of Hutchinson, Mrs. P. F. Weins of Lyons, Kans., Mrs. E. J. Bedard, San Francisco, Calif., Mrs. Louis Abherve of Cincinnati, Ohio, and Mrs. Francis Clute of Rocky Ford, Colo., and 17 grandchildren.

One brother, S. S. Long, and one sister, Mrs. Henry Wolfe, both of Quinter, also survive.

Funeral services were held at the Brethren church in Quinter Tuesday afternoon, June 23rd, at 2:32. Interment in the Big Creek cemetery. Services were conducted by Elder O. T. Jamison, assisted by Rev. D. A. Crist. Subject, "Death," text Rev. 13:14.

Tribute taken from the 1938 Gospel Messenger by Martha Bedard on the death of her father, Albertus R. Long.

When I Go Home

When I go home at last, the long day ended,

My tasks all finished, and all heartache past;

All mysteries and dark things comprehended,

I shall know longed for peace at last.

When I go home and lay down earthly burdens,

That I have borne in pain and anguish sore,

I do not ask for aught of heavenly guerdons,

Only an entrance at my Father's door.

To leave outside, forgotten, pain and sorrow,

And enter in purged of all sin and fears—

To know the dawning of that cloudless morrow

When God himself shall wipe
away all tears.

—Eliabeth Dayhoff Pieper,
Baltimore, Md.

FROM YOUTH TO OLD AGE

Youth is a day of golden dreams,
Tho they may never come true;
Youth is a time of ambition and joy,
Youth must have something to do.

Swiftly the days of carefree age
Pass from us like a dream;
Soon we must shoulder the cares of
life,
And the sorrow so far unseen.

Those happy days we spent in youth
Are but a memory now;
The problems and duties of a
busy life
Are now written on the brow.

We walked in the valley of former
days
But we've reached the mount at
last;
The road is steeper and harder to
climb,
Than the one we trod in the
past.

As we journey on the upward road
The mount may seem too high;
But we will reach the top some day
As the years go swiftly by.

Life holds many changes on this
busy road,
Each year we turn a new page;
And now we have come to the time
in life,
They call middle age.

We have reached the top of the
mountain now,
We'll go down on the other side;

There's no place to stop on this
journey of life,

We move on with time and tide.

As we tread the other side of the
mountain

Our sorrows and care may in-
crease;

But we've learned to trust in a
higher power,

That now is the source of our
peace.

There's a river at the foot of the
mountain,

As we go down on the other side;
Our crossing now will soon take
place,
We cannot here abide.

And now as we make the journey,
Picture it if you can;
The road we traveled from youth
to old age,
It seems is but a span.

So let us be helpful to others,
And God's love on them bestow;
There's work to be done by young
and old
As the years come and go.

Today is the time to work for the
Lord,
Some have just begun;
Others have worked these many
years,
And their work is almost done.

So let us cling to the word of truth
And treasure it more and more;
We're here only a few short years,
Then leave for yonder shore.

H. M. Barkdoll,
Glendora, Calif.

CREED

Take time to speak a loving word

Where loving words are seldom
heard;

And it will linger in the mind,
And gather others of its kind,
Till loving words will echo where
Erstwhile the heart was poor and
bare;

And somewhere on the heaven-
ward track
Their music will come echoing
back.

Teach us to broadly give
That we may truly live.

Teach us to love mankind,
Give us the courage strong
To meet, with right, the wrong.

Though let no unkind word
From out our lips be heard;
May we be big in soul—

This be our aim and goal.
Teach us to love mankind!
Teach us to love mankind!

JESUS CHRIST AND WE

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word—
What if the line is crooked?
What if the type is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?

What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
Unless from Him we learn?
Selected, Evelyn Taylor.

LOOKING TO GOD IN TROUBLE

Jere 16:19

Dear Refuge of my weary soul,
On Thee, when sorrows rise,
On Thee, when waves of trouble roll
My fainting hope relies.

To Thee I tell each rising grief,
For Thou alone canst heal;
Thy Word can bring a sweet relief,
For ever pain I feel.

But O, when gloomy doubts prevail,
I fear to call Thee mine;
The springs of comfort seem to fail,
And all my hopes decline.

Yet, gracious God, where shall I
flee?

Thou art mine only trust;
And still my soul would cleave to
Thee,
Though prostrate in the dust.

Hast Thou not bid me seek Thy
face?

And shall I seek in vain?
And can the ear of sovereign grace
Be deaf when I complain?

No, still the ear of Sovereign grace
Attends the mourner's prayer;
O may I ever find access,
To breath my sorrows there.

BUILDING A TEMPLE

A builder buildeth a temple,
He wrought it with grace and
skill;

Pillars and groins and arches
 All fashioned to work his will.
 Men said as they saw its beauty
 "It shall never know decay,
 Great is thy skill, O builder!
 Thy fame shall endure for aye."

A teacher builded a temple
 With loving and tender care,
 Planning each arch with patience,
 Laying each stone with prayer.
 None praised her unceasing efforts
 None knew her wondrous plan,
 For the temple the teacher builded
 Was unseen by the eyes of man.

Gone is the builder's temple,
 Crumbled into the dust;
 Low lies each stately pillar,
 Food for consuming rust.
 But the temple the teacher builded
 Will last while the ages roll,
 For that beautiful unseen temple
 Is a child's immortal soul.

—Sel., by L. A. S.

WHO IS MY NEIGHBOR?

Luke 10:29

Among the Jews the question "Who is my neighbor?" caused endless dispute. They had no doubt as to the heathen and the Samaritans. These were strangers and enemies, but where should the distinction be made among the people of their own nation, and among the different classes of society? Whom should the priest, the rabbi and elder regard as neighbor? They spent their

lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude would cause defilement that required wearisome effort to remove. Were they to regard the "unclean" as neighbors? This question Christ answered in the parable of the Good Samaritan. He showed that our neighbor is not merely one of the church or faith to which we belong. It has no reference to race, color or class distinction. Our neighbor is everyone that needs our help. The Jews should have seen it that way, for they knew that God created all men. "Whatsoever is under the whole heaven is mine." (Job. 41:11.)

Every soul that is wounded by the adversary is our neighbor, for all things and everyone is the property of God—Jehovah in a sense, praise His name. The Pharisees wanted to entrap Jesus in His words, and they listened eagerly for His answer to the lawyer. But Jesus entered into no controversy. He required the answer from the questioner himself. "What is written in the law? How readest thou?"

The Jews still accused Jesus of lightly regarding the law given from Sinai, but He turned the question of salvation upon the keeping of God's commandments. The lawyer answered thus, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself. And He said unto him, thou hast answered right; this do, and thou shalt live. (Luke 10:27-28.)

The Savior's commendation of the lawyer's answer placed him on vantage ground with the rabbis. They could not condemn him for sanctioning that which he had advanced by an expositor of the law. In teaching, Christ ever presented the law as a divine unity, showing that it is impossible to keep one precept and break another, for the same principle runs through all. Man's destiny will be determined by his obedience to the law, by accepting the grace of our Lord and Savior Jesus Christ.

The lawyer was convicted under the searching words of Christ, but instead of confessing his sin he tried to excuse it. We see that the lawyer wanted to try to justify himself and asked Jesus, "And who is my neighbor?" Christ gave the parable Luke 10:30-35. In closing He asked the question, which of the three thinkest thou was the neighbor unto him that fell among the thieves? The lawyer said, He that showed mercy on him. Then said Jesus unto him, Go and do likewise. Therefore all things whatsoever ye would that men should do unto you, do ye even so to them, this is the law, and the prophets. (Matt. 7:12.) It is not good to have respect of persons. (Prov. 24:23.)

Have not the faith of our Lord with respect of persons. (Jas. 2:1.) If ye have respect of persons, ye commit sin. (Jas. 2:9.) Neither doth God respect any person. (II Sam. 14:14.) And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. The Priest and the Levite both professed piety, but the Samaritan showed that he was truly converted. It was no more agreeable for him to do the work than for the Priest and the Levite, but he proved

himself to be in harmony with God. Christ presented the principles of the law in a forcible way, showing His hearers that they had neglected to carry out these principles. His words were so pointed that the listeners could find no opportunity to cavil. The lawyer found in the lesson nothing that he could criticize. His prejudice in regard to Christ was removed, but he had not overcome his national dislike to give credit to the Samaritan. Anyway Jesus said, "Go and do thou likewise." The Pharisee would say nothing good of the Samaritans, but poured their bitterest curses upon them. No wonder the Samaritan woman was surprised when Jesus asked drink of her. For the Jews have no dealings with Samaritans. The Samaritans had fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was denounced. Risking his own life, he had treated the wounded man as his brother.

Our Savior manifested to us love that man can never equal. He did not pass us

by on the other side, and leave us helpless and hopeless to perish. He did not remain in heaven where He was loved by all the heavenly host. He beheld our need, undertook our case, and identified Himself with humanity. He died to save His enemies, He prayed for His followers, "These things I command you that ye love one another. By no selfish practice can the cause of Christ be served. His cause is the cause of the oppressed and the poor. In the hearts of His followers there is need of the tender sympathy of Christ—a deeper love of those whom He so valued as to give his own life for their salvation. These souls are infinitely more precious than any other offering that we can bring to God. Therefore we need not expect our service to meet with God's approval if we neglect the needy or turn the stranger and enemy from the door of our home, failing to give food or fail to minister to the wounded as did the good Samaritan.

Let's remember "Who is my neighbor," and the duty we owe them. Remember that God is no respecter of persons. He loves all, and

expects us to do the same.
Sel., Lucy Klepinger.

SENTENCE SERMONS

Acceptance with God is the only proper criterion of right to Christian fellowship. Whom God receives, men cannot lawfully reject.

Pointing out another's faults is no proof of virtues in one's self. Christians are commanded to live by the royal law of charity. "Search thine own heart, what paineth thee, in another, in thyself may be."

Condemn no poor man, mock no simple man, which proud fools love to do; but find fault with yourself and with none other.

It is the part of wisdom to spend little of your time upon the things that vex and anger you, and much of your time upon the things that bring you quietness and confidence and good cheer.

Evil speaking is one of the snares of sinful pleasure, and should be put away for the good of the church. See

Eph. 4:31 and I Cor. 5:11.

But take heed to yourselves: for they shall deliver you up to councils; and in synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake; for a testimony against them. (St. Mark 13:9.)

NEWS ITEMS

SHREWSBURY, PA.

The Shrewsbury congregation of the Dunkard Brethren church met in quarterly council July 27th at 7 p. m. with Elder J. L. Myers in charge. Meeting was opened by singing song No. 375. J. H. Myers had charge of the devotions, reading I Timothy 5, and leading in prayer.

J. L. Myers, J. H. Myers and D. K. Marks were chosen delegates for District Meeting; C. M. Stump, John McWilliams and Frank Miller, alternates.

We decided to paint the Shrewsbury house on the outside; we decided to send \$15 to District meeting.

The Lord willing we expect to hold a series of meetings in the York house on S. Albenarle St., beginning September 6th. Bro. David Ebling of Bethel, Pa., evangelist. All who can are invited to come and

enjoy these meetings with us.
Fraternally yours,
C. M. Stump, Cor.

SWALLIW FALLS, MD.

The Swallow Falls Dunkard Brethren congregation will begin their series of meetings September 6th and close on the 20th. Bro. W. A. Taylor will be our evangelist.

Our love feast will be Saturday, September 19th. We heartily invite all to attend. Come and enjoy these services with us.

Ethel Taylor, Cor.

ADULT SUNDAY SCHOOL LESSONS

July 5—Gen. 23:1-22.
July 12—Gen. 29:1-20.
July 19—Gen. 29:21-35.
July 26—Temperance,
Prov. 23:1-35.
Aug. 2—Gen. 31:1-35.
Aug. 9—Gen. 31:36-55.
Aug. 16—Gen. 32:1-32.
Aug. 23—Gen. 33:1-20.
Aug. 30—Gen. 35:1-29.
Sept. 6—Gen. 37:1-17.
Sept. 13—Gen. 37:18-36.
Sept. 20—Gen. 40:1-23.
Sept. 27—Gen. 41:1-24.

PRIMARY SUNDAY SCHOOL LESSONS

July 5—Power Comes From Heaven.
Acts 2:1-13.
July 12—Peter and John at the
Temple's Gate. Acts 3:1-11.
July 19—Ananias and Sapphira
Lie. Acts 5:1-11.
July 26—Stephen Stoned While
Praying. Acts 7:54-60.

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Aug. 2—Philip's Wonderful Works.
Acts 8:5-13.
Aug. 9—Saul and the Light From
Heaven. Acts 9:1-9.
Aug. 16—Peter at Lydda and Joppa.
Acts 9:32-43.
Aug. 23—Cornelius Becomes a Chris-
tian. Acts 10:34-38.
Aug. 30—Peter Released from Prison
Acts 12:1-19.
Sept. 6—Paul and Silas go to Europe
Acts 16:8-24.
Sept. 13—Singing in Prison. Acts
16:25-34.
Sept. 20—Paul Tells About the True
God. Acts 17:22-34.
Sept. 27—Paul's Influence in
Ephesus. Acts 19:11-34.

BIBLE MONITOR

Vol. XX

September 15, 1942

No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOLDING FAST OUR PROFESSION

Part 5

To often in our labors to purify the church and remove innovations and departures from the scriptures that hinder the cause of Christ and destroy spirituality, we deal with the effect or result and do not go to the root of the matter and remove the cause. The faith of our Lord Jesus Christ is more than an outward separation and distinction from the world. When Christ gets into the heart and mind of an individual, regenerating the heart and renewing the mind the result will be a newness of life evidenced in conversation, appearance and conduct. Christ in the heart is the cause, newness of life is the effect. To experience genuine newness of life we

must of necessity have Christ in the heart.

In like manner when the individual who is a member of the Church of Christ becomes contaminated with sin and evidences it in his life and conduct this outward manifestation is only the result, not the cause. The outward manifestation is an evidence that something is wrong in the heart. If the sin is removed from the heart the visible or outside evidence of it will go with it. "For as he thinketh in his heart, so is he."

We have some very definite teachings from Jesus on this matter which should be convincing. "And he said, that which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetous-

ness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." (Mark 7:20-23.) You will notice that Jesus states all these practices which he mentions originate within the heart and that they are evil. For any one to do these things is sin, much more for those who have come into the church. If Christ is in our hearts he will condemn sin in our flesh and we will not wilfully transgress his will. Nevertheless our adversary is ever on the alert to overpower us and enthrone himself in our hearts and lives and too often he accomplishes his work in the lives of those who have renounced him and his pernicious ways. It is evident from the above scriptures that when pride and other grievous sins manifest themselves in the lives of those who profess to be followers of Christ that satan is getting control and possession of the heart. In order to save the church from reproach and the guilty one from condemnation and eventual destruction satan must be driven out of the heart and Christ enthroned.

It was the devil that put it into the heart of Judas Iscariot to betray Christ (John 13:2) and he is still working at the same nefarious occupation. When we came into the church we renounced the devil and his evil works and vowed to live faithful to Christ unto death. If we are not true to this vow it is nothing short of betraying Christ. We might as well face the facts with these apostate conditions with which we have to deal among those who profess to be servants of Christ. Judas Iscariot was also a follower of Christ but he allowed satan to deceive him. In like manner there is danger of those who profess Christ in our day of being deceived.

It is the devil that puts it into the heart of men to curse, lie, steal, murder and commit the many other abominable sins that are prevalent in our time. It is the devil that prompts women to go practically naked in public, to bob their hair, powder, paint, lie, gambel and abandon themselves to the many deplorable vices and follies that are corrupting our gen-

eration. These things are bad enough when practiced by people who make no profession of Christianity but we are living in a time when people have become so calloused and hardened through the deceitfulness of sin that many of those who claim to be servants of Christ are engaged in these repulsive and disgusting practices with no evidence of a consciousness of guilt nor sign of shame. Unless the churches take a decided stand against these condemning sins and purge themselves of this corruption they are doomed to bottomless degradation and shame. "For the time is come that judgment must begin at the house of God: and if it begin at us, what shall the end be of them that obey not the gospel of God." (I Pet. 4:17.)

The only remedy for this is to renounce and resist the devil and enthrone Christ in the heart and life. "Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

JUST A WORD ABOUT OUS S. S. LESSONS FOR 1942

Realizing there is some dissatisfaction with lessons as given by Sunday school committee.

First: Would say we are servants of the church and desire to serve according to its desire.

Several years ago conference decided there should be two years' lessons from the New Testament and one year from the Old Testament which we have tried to follow.

Second: In regard to type of lessons we realize there are a few lessons that ought not be read in mixed groups and they need not be, especially a few verses, nevertheless we can teach the lessons God would have us have.

Remember all scripture is given by inspiration, so God had a purpose in having the truth recorded, let us seek that purpose.

In this day where one out of five marriages result in divorces, we ought to see the misery and trouble that arose when that vow was

BIBLE MONITOR

West Milton, Ohio, Sept. 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

violated in the day of the patriarchs.

Love for one more than the other even amongst the children. Jacob is the supplanter until he acknowledges God in all things then his name is changed to Israel the Prince.

We are studying the origin of Israel, the twelve tribes, and God's dealing with them. I feel the objectionable lessons are part and the beautiful lessons of Joseph, etc., are to follow.

Let us in the spirit of humility sincerely seek to discover what God has for us in the lessons to follow.

Realizing they were written for our admonition and are ensamples.

We have the same God they had and He is always the same.

May God bless us all in the study of His holy word.
Theo. Myers.

WHAT MUST I DO TO BE SAVED?

B. E. Kesler

This question came into prominence in the latter part of the 16th and early part of the 17th century under the leadership of two great theologians, Arminius and Calvin, who formulated two irreconcilable systems of theology diametrically opposed to each other. These two systems are as irreconcilable to day as then, only they are not so dogmatically stressed now except in local communities.

Arminius, or Arminianism teaches salvation by grace conditioned on works of obedience. Calvin, or Calvinism teaches salvation by

grace independent of works of obedience.

No general discussion of these two systems is attempted, but an endeavor is made to answer our question in the light of scriptural teaching, as it appeals to the writer. For regardless of men's theories, the Bible must be the final arbiter. For "the words which I have spoken shall judge men in the last days," said Jesus, (Jno. 12:48).

Then what must I do to be saved? Answer, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." (Titus 3:5.) Yet God's mercy will not save a soul that will not obey him. "For by graces are ye saved through faith." Whose faith? the penitent's. Whose grace? God's, (Eph. 2:8). But God's grace never saved an accountable person who had no faith. and there is no "washing of regeneration" except through baptism. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word," (Eph. 5:25-26). And

there is no "washing of water by the word" except through baptism. "For we are His workmanship, created in Christ Jesus unto good works which God hath ordained that we should walk in them," (Eph. 2:10). Not our works, nor Moses' works of the law, but God's good works in which we must walk if we are finally saved. And when preceded by faith and repentance, "He that believeth and is baptized shall be saved," said Jesus, and he knows. (Mark 16:16.)

Salvation may be considered in a first, and a second stage, the first, pardoned or saved from past sins, brings the penitent sinner into Christ, the head, and into the church, his body. "For ye are all the children of God by faith in Jesus Christ; for as many (no more) of you as have (by faith) been baptized into Christ have put on Christ," (Gal. 3:26-27).

No one is a Christian or saved out of Christ. There is no way to "put on Christ" or get into Christ, except through baptism. "For as many of us (no more) as are baptized into Christ, were baptized into his death,"

(Rom. 6:13) where we came in contact with the "blood that cleansed from all sin," (I Jno. 1:7). And "God now commands all men everywhere to repent," (Acts 17:20). So to be pardoned or saved from past sins, the sinner must believe, he must repent, and then "put on Christ by baptism into his death where he comes in contact with the blood that cleanses from sin. "Baptism doth also now save us," (I Peter 3:31) by putting us in contact with the blood that cleanses and really saves from sin.

While we do not believe, nor do we repent, nor are we baptized, to be saved, yet without these no one is pardoned, or saved from past sins. And while we do not bring God under obligation to save us when we meet these conditions. So after all, when we meet these conditions, we only place ourselves in reach of salvation. "For by grace are ye saved," (Eph. 2:5). We do not purchase it, we do not merit it, but when we meet these conditions God turns over salvation as a free gift, the gift of God's free grace, (Rom. 5:18). "For when we have done all these

things, we are unprofitable servants; we have only done our duty," (Luke 17:10). But if we have not done our duty, then what? We need not expect the blessing without the doing. When God promises a blessing, he places the blessing on the other side of our obedience. "For so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ, (II Peter 1:5-12). "Therefore be ye doers of the word, and not hearers only, deceiving your own selves," (Jas. 1:22). For "faith without works is dead," (Jas. 2:20-22). "By works is faith made perfect."

The radio world is being flooded with the "faith only" theory of salvation; and had we no Bibles, we might be deluded into accepting the theory. The modern radio preachers who are responsible for this theory by which many souls are encouraged in unbelief and disobedience, do not, cannot believe their own theory. It bars all other means of grace and salvation, repentance, hope, preaching, and baptism, all of which have their place in the Bible plan

of salvation. This "faith only" theory was never advocated in apostolic times and teaching.

In his last great commission, the Master taught faith, repentance, and baptism for the remission of sins and salvation, and commanded that this great plan be "preached to all nations, to every creature," and promised his presence always with those who would obey. (Matt. 28:19-20; Mark 16:15-16; Luke 24:46-47.) And the record shows the apostles faithfully followed the Master's instructions; and in every recorded instance and in all in which souls were saved and added to the church, where the conditions are stated, baptism was one of the conditions; while faith is mentioned four times and repentance once, showing the relative importance the apostles placed on these conditions, for they knew there is no way to "put on Christ, or get into Christ" except through baptism. These three conditions were specifically stated or clearly implied in every instance and shows the wide difference between the Master's teaching, and apostols'

teaching and practice, and the teaching and practice of these modern "faith only" evangelists and radio preachers.

While the first stage of salvation tells us how sinners are saved or pardoned from past sins, the second tells us how the believer maintains this salvation and will be finally saved in heaven. The first tells how to become a Christian, the second tells how to continue to be a Christian and be finally saved in the end. This raises the question, what must the believer do to be finally saved? There is no better way than to tell what the Master commanded, and what believers did in apostolic times. "To the law and to the testimony."

Jesus commanded believers to wash one another's feet, (Jno. 13); to prepare and eat the Lord's supper, (Jno. 13:2-4; Luke 22:20; I Cor. 11:25; to partake of the communion, (Matt. 26:26-27; Luke 22:18-19; I Cor. 11:24-25), to greet one another with a holy kiss, (Rom. 16:16; I Cor. 16:20; I Pet. 5:14), to anoint the sick with oil, (Jas. 5:14); Christian women to cover their heads in times of worship,

(I Cor. 11:5, 6, 10). These commands were faithfully kept and followed by apostolic churches, the Master having made them conditions of final salvation. (Matt. 4:4; Rev. 22:14.)

Primitive believers lived a life separate from the world in the adornment of the body, (I Tim. 2:9; I Pet. 3:3-5). In refusing to take oaths, (Matt. 5:33-36; Jas. 5:14); in going to law, (I Cor. 6:1-8); in refusing to bear arms in carnal warfare, Jo. 18:36; II Cor. 10:4; Matt. 5:4, 44; Isa. 9:6.)

Primitive believers also possessed the divine graces, sanctification, righteousness, holiness, and perfection, (I Cor. 1:2; Acts 20:22; Jno. 17:17-19; II Pet. 1:5-11) which adorn and embellish the Christian life, and minister abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. (I Peter 1:5:11.)

If one wishes to know the great contrast between the teaching and practice of the Master and his apostles and our modern popular evangelists and radio preachers, he needs only to drop them a line or two and ask them how about these commands

mentioned above. He will likely get no answer, or if he does, it will likely be a ridiculing or a making light of them, or a branding of them as "nonessentials," as if Jesus would spend his precious time while here giving us a set of non-essentials, leaving us to decide which they are. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto every good work." (II Tim. 3:16-17.)

So there are no non-essentials in it. "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ, and that believing, ye might have life through his name." (Jno. 20:30-31.) Here John left all the non-essentials out, and when Jesus comes "He will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:8.)

Jesus opened up the plan

of salvation by saying, "Man shall not live by bread alone, (faith alone or any one thing alone) but by every word that proceedeth out of the mouth of God." (Matt. 4:4); and John closed it by saying, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) Now, dear reader, don't let any one fool you by telling you you can get into the city by faith alone. Many false teachers are abroad in the land. Will you suffer yourself to be misled by them and be lost, or will you look to "Jesus, the author of salvation to all them that obey him" and be saved? A mistake here cannot be remedied in eternity. Will you not take warning before it is forever too late? "If ye know these things happy (blessed) are ye if ye do them." (Jno. 13:7.) Do them and be blessed. "Ye are my friends, if ye do whatsoever I command you." (Jno. 15:14.) Be a friend to Jesus.

Go your ways: behold, I send you forth as lambs among wolves.

OBEDIENCE

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

While our works are not meritorious in the work of salvation, they cannot be willfully withheld without destroying our only merit. While our obedience is not a factor in the work of justification, to withhold our obedience in the smallest thing severs us from Christ, our only ground of merit.

To refuse to obey is to become lord and master of ourselves, instead of allowing Jesus to be such to us. (John 13:13-15.) To refuse to obey is to say that we know better what is our duty than did our dear Father in heaven. (John 14:24.)

To refuse to obey is to seek to please men and not God. (Gal. 1:10.) To refuse to obey is to say our works are worth more than the works of Jesus, our Savior.

To refuse to obey is to offend in one point and become guilty of all. (James 2:10.)

To refuse to obey is to

say Lord, Lord, and do not the things that Jesus said. (Matt. 7:21.)

To refuse to obey is to be a forgetful hearer of the word. (James 2:25.)

To refuse to obey is to know to do good and do it not. (James 4:17.)

To do all that we are commanded to do is to be but unprofitable servants, but to refuse to do anything that we are commanded to do will cut off Christ our Righteousness, and we become servants of the devil. (Luke 17:10.)

"Lord, not my will, but thine," is the life-long plea of the man who has Christ for his holiness. "Father, it is so little that I do; help me to do more," is the thought of his mind.

While the man who depends upon works is seeking to find an excuse for less work, the man who depends alone upon the righteousness of Jesus is seeking and longing for the opportunity and the ability to do more work. While the man who depends upon his work is seeking an excuse to gratify his lust for fashionable dress and fashionable society, seeking an excuse to gratify a perverted appetite for

tobacco, stimulants and the like, the man who depends upon Jesus alone is battling with every sin and every evil in himself, in the world, in dress, appetite, thought, word and all—crying out in the agony of his spirit, "Who shall deliver me from this body of death," instead of excuse to go on in sin. (Rom. 7:24.) While the man who depends upon himself is seeking to justify his failures by the failures of others, the man who is consecrated, having Christ as his substitute, is mourning over his failures and earnestly pleading for strength to overcome them.

While the man who depends upon his obedience for justification rivals the lukewarm and careless to see who can be most like the world and yet be counted a Christian, the one who depends not upon his works but upon Christ, our sanctification, strives to see more and more of the likeness of Jesus in his life.

The man who trusts his obedience is apt to be concerned about what people think or say about his obeying this command or that one, but the man who trusts Christ's obedience is con-

cerned to know what his Master would have him to do, for he loves Jesus.

The man who obeys in order to get to heaven will find some things that he does not need to do in God's Word, but the man who obeys because he is perfect, because he is holy, Christ being his righteousness, never finds a non-essential in God's holy word.

The man who obeys because it is his duty to obey will often seek an excuse, but the man who obeys because he is consecrated will never find an excuse.

If Christ were in reality Lord and Master, this strife concerning dress, worldly amusements, tobacco, stimulents as a beverage, feet washing, salutation of the holy kiss, baptism, non-swearing, non-resistance, secret societies, and the like, would cease, and true consecration would give willing, loving service.

If Christ were Lord and Master we would forgive an erring brother as God for Christ's sake forgives us. (Eph. 4:32. We would forgive, not once or twice; the measure of our forgiveness would be without limit to a stumbling brother. (Matt.

18:21-22.) We would forgive for Christ's sake and then with no other motive than love we would seek to set right the erring one.

If Christ were Lord and Master baptism would mean go down into the water and bow under the hand of the administrator "into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19; Acts 8:35-39.)

If Christ were Lord and Master there would be no question about whether we should be church members or not, but we would acknowledge him in open confession and unite with that body which we believe to be living in the complete harmony with the Word of God. Following Christ, not the flesh or men, will always unite us to his body, the church here on earth.

To refuse to obey Christ in the smallest thing cuts him off as our righteousness, and then we have no part with him, for our works cannot justify us. Peter willfully refused to obey when he said to the Lord, "Thou shalt never wash my feet" (John 13:8), but when he learned what the penalty would be he humbly sub-

mitted. For us to wilfully disobey takes Christ from us, and then we have no part with him.

"If a man love me, he will keep my words." (John 14:23.) "If ye keep my commandments, ye shall abide in my love." (John 15:19.) The consecrated child loves because Jesus justifies, sanctifies and saves him; because Christ is his holiness, his perfection, his righteousness; and because he loves he obeys from the heart that form of doctrine delivered unto him. The consecrated child, realizing that even while he was yet a sinner Christ died for him, (Rom. 5:8) loves because he is a new creature, "created in Christ Jesus unto good works, which God hath before ordained that he should walk in them." (Eph. 2:10.) True consecration means loving consecrated service, means spending and being spent for the good of others, means being constantly nailed to the cross; dying, and behold we live; sorrowing, yet always rejoicing; having nothing, yet possessing all things. "Lord, not my will, but thine be done."

—Sel. L. A. Shumake.

THY KINGDOM COME

Wm. Root

Part 32

Dear reader, we have said in part two, on this subject, that Christ started the work of the kingdom, by preaching and by the ordaining of twelve subjects, (planting the seed) or twelve apostles, whom he commanded to follow him. "And he ordained twelve, that they should be with him, and that he might send them forth to preach." (Mar. 3:14.)

And, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand." (Matt. 10:5-6.)

From our study of the word we find that the kingdom of heaven and the kingdom of God are the same.

After this we find the seed came up and began to grow, first the blade, He sent out the seventy, saying, "And heal the sick that are

therein, and say unto them, the kingdom of God is come nigh unto you." (Luke 10:9.)

And as they went they made this declaration, "Even the very dust of your city, which cleaveth on us, we do wipe off against you, notwithstanding be ye sure of this that the kingdom of God is come nigh unto you." (Luke 10:11.)

And so we find the work was begun by Christ, and he as we have shown you had authority, as the supreme law giver in his kingdom.

Then we find that the subjects of Christ's kingdom are born into it, become naturalized by birth. (Jno. 3:3-7.) "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of

the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again." So we see that Christ's subjects are born into his kingdom, born of God, or as the apostle Peter says, born by the word of God "which liveth and abideth forever." When one is born into Christ's kingdom they become heirs of God's eternal kingdom, "Heirs of God and joint heirs with Jesus Christ." "New creatures in Christ Jesus."

The subjects of Christ's kingdom do not engage in carnal war and bloodshed, for his kingdom is a kingdom of peace.

"Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.)

The prophet said Christ was to be born the "Prince of Peace." If we then are subjects of the peaceful kingdom of Christ then "Let us, therefore follow after the things which make for peace, and things where-with one may edify another." (Rom. 14:19.)

We read in the book of Daniel where it says, concerning the kingdom that

God would set up, it would "break in pieces and consume all these kingdoms, (meaning the kingdom's of the world) and it shall stand forever." (Dan. 2:45.)

John the Revelator saw a vision of that time to come. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15.)

When Christ comes to reign the kingdoms of earth shall fall, and he will set up his reign of righteousness, which will never end.

Let us thank God that in his kingdom there is no sin, no wickedness, no war, no bloodshed there. Neither will there be any more dictators, for there is no room for the dragon in Christ's kingdom, nor in his realm, for he has been cast out into the nations of the earth.

(Rev. 17:7-12.) "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more in heaven.

And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

We believe that the idea of the kingdom, which was to be set up by the God of heaven, in the days of the kings of the earth, the days of the Gentile dominion, originated in the mind of God, in fact even from the foundation of the world.

We hear him speak through the mouth of his prophet Isaiah thus, "And an highway shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err

therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:8.)

In summing up this subject and in studying the scriptures, concerning the kingdom of God, we must observe and distinguish the fact that there is the kingdom present and the kingdom future.

The kingdom present, is on earth, while the kingdom future, will be ushered in at the coming of Christ, or just following, after the renovation of sin from the earth, this will mark the beginning of Christ's Millennial reign, with his saints, for 1,000 years.

It would seem from the apostle Paul's account in I Cor. 15:21-26, that at the close of the 1,000 years the kingdom will be delivered up to the Father. "For since by man came death, by man came also the resurrection of the dead. For as

in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

It is the kingdom future, the kingdom of glory, for which our Lord commanded us to pray, "thy kingdom come, thy will be done on earth as it is in heaven." We find another comforting thought in Christ's statement "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11.)

Won't that be a glorious experience, for all the faithful?

Again our Lord said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Dear reader, are you a subject of the kingdom of God? Do you belong to Christ' kingdom? If not won't you accept the new birth and be born into it? To one and all, receive him, believe in him, that ye may have power to become a child of God.

Great Bend, Kans.
The End.

ALONE WITH GOD

Anna Flora

It is when we are alone with God that things really happen. To some being alone means loneliness. To others, quiet and rest. One has said, "To be left alone with God is a foretaste of heaven."

When we are alone with God, and quiet before Him we are in a position where He can speak to us and reveal His will concerning us. Sometimes to draw us closer to Him. Sometimes with a special work for us to perform. Through the reading of His word and prayer we are enriched. He has great blessings in store for those who seek to do His Will. In these times of

great activity and unrest we are apt to forget God.

Christ went more often alone to the mountains to pray than to any other place. I used to wonder why, until a few years ago I had never been in the mountains. It was while climbing there alone that I felt the sweet peace of God more than ever before. I then began to understand why Christ sought out the peaceful quietness of the great heights to commune with God. Even the air seems more pure the higher one would climb. He gave His disciples some of the most precious teachings in the mountains, and there the multitudes followed Him.

(Matt. 6-6) "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret and thy Father which seeth in secret shall reward thee openly." We find here we are to enter in and shut the door. Why do we need to shut the door? To shut out the world and worldly things from our minds. That they come not between us and God. The children of Israel were often told

that God is a jealous God. We are to be wholly consecrated to Him. To leave the world behind us and be alone with Him that He may pour out His richest blessings upon us. In everything we are to put God first.

(Deut. 6:5) "And thou shalt love the Lord thy God with all thine heart, and all thy soul, and all thy might." We find that as long as the children of Israel followed God and waited before Him, He went before them and drove out all their enemies. So it is with us, when we try to work out our own path, we often find the way rough and steep. God's richest blessings are for them who wait before Him, and seek His help and guidance which alone with Him in prayer. (Isa. 40:31.) "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not be faint."

Dallas Center, Ia.

LOVE

He that loveth not his brother whom he hath seen,

how can he love God whom he hath not seen? (I John 4:20.)

Lord! subdue our selfish will;
Each to each our tempers suit,
By Thy modulating skill,
Heart to heart, as lute to lute.

It requires far more of the constraining love of Christ to love our cousins and neighbors as members of the heavenly family, than to feel the heart warm to Tuscany or Madeira. To love the whole church is one thing; to love—that is, to delight in the graces and veil the defects of the person who misunderstood me and opposed my plans yesterday, whose peculiar infirmities grate on my most sensitive feelings, or whose natural faults are precisely those from which my natural character most revolts, is quite another. —Selected.

KEEPING GOD'S COMMANDMENTS

Sister Hazel Weaver

Jesus Christ, when at the close of His life, and alone with His followers, made this statement, "He that hath my commandments, and keepeth them, he it is

that loveth me." (John 14:21.) In I John 2:5 we find words similar to these, "Whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in Him."

Do we really love Him? If so, then according to His word we will keep his commandments. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." (John 14:23-24.) A great many people say they love God but they are not doing what He tells us to do.

In the 10 chapter of Luke we read about a certain lawyer who came to Jesus and asked Him what he should do to inherit eternal life. Jesus asked him what was written in the law. "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right: This do and thou shalt live." (Luke 10:27-28.)

As we read and study the

word of God we find various commandments which were given by the Lord to His followers. But the greatest commandment is to "Love the Lord, thy God," (Matt. 22:28), because it covers all the other commandments. If we love God with all our heart, with all our soul, with all our strength, and with all our mind we will keep all of His commandments.

What will our reward be for keeping His commandments? "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in thorough the gates into the city." (Rev. 22:14.) Do you and I want the right to enter through the gates into the glorious city of God? If so, we must have that love of God within our hearts which will lead us into keeping His commandments. That love can enter our heart only under one condition, and that is that we accept Jesus as our own personal Savior. With His coming into our lives comes also the love that helps us keep His commandments—not just one or two of them or all but one or two, but every one of them. "For

whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.)

So we see it is very dangerous to fail to keep even one of His commandments.

120 Vine St.,
Greenville, Ohio.

PERILS OF REJECTING CHRIST

Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." (Jno. 13:48.)

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccl. 12:1.)

"And the Spirit and the Bride says, come. And let him that heareth say, come. And let him that is athirst come, and whosoever will, let him take the water of life freely." (Rev. 22:17.)

The Spirit once came to an innocent child

And plead in the tend'rest tone;
"Dear little one, let me come into thy heart,
And make it forever my own."

"Sweet Spirit," he cried, "please go away;

Some other day, some other day,
When I am older, I'll bid thee stay."

The Spirit came back to the tall,
fair youth,

With a loving and tender plea;
"The harvest is ready, there's work to be done,

Arise, God is calling for thee."
"O Spirit," he cried, "leave me I pray,

The pleasures of earth hold me in sway;

Some other day, some other day,
Then, Holy Spirit, I'll bid thee stay."

The Spirit pled thus with a toil-worn man:

"Make haste while God's grace shall last;

The silver is tinging thy lock of brown,

Thy years now are slipping by fast."

"O Spirit," he cried, "I should obey,
But I am too busy and tired to pray;

Some other day, some other day,
When I have time I will bid Thee stay."

The old man now leans on his trembling staff,

"I've wasted a lifetime in sin," he cried,

"And now I am going to die;
The Spirit long slighted has flown away;

No hope, no God, I cannot pray;
No other day, no other day;
The Holy Spirit has gone to stay."

"And the Lord said, My Spirit shall not always strive with man." (Gen. 6:3.)

"How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?"
Sel., Sister O. T. Jamison.

NEWS ITEMS

LITITZ, PA.

The love feast of the Northern Lancaster county Dunkard Brethren will be held at Lititz on Sunday, October 18th. Sunday school at 9:30 a. m. A hearty invitation is extended to all who can to attend our love feast.

Since our last report one new member was received by baptism.

On Sunday, August 23rd, we had a Harvest meeting. Ministers present were Elder T. C. Ecker, Ray Shank, Oscar Mathias; Ministers, L. I. Moss, Donald Ecker, James Kegerries and David Ebling. We thank the ministers, brethren and sisters from other congregations for attending these meetings and invite them all back.

Susanna B. Johns,
35 E. Lincoln Ave., Lititz, Pa.

WEST FULTON, OHIO

We are expecting Bro. Melvin Roesch of Fostoria, Ohio, to begin a series of meetings at this place in the evening of September 13th.

The Lord willing we plan to have a Harvest meeting September 27th, at the close of the meetings. Pray for the success of these meetings.

Orpha Beck, Cor.,
Wauseon, Ohio.

ENGLEWOOD, OHIO

On July 26th, Bro. L. I. Moss came into our midst for a two weeks' series of meetings. During this time he preached the word not fearing man. His main thought was warning the people about the condition of the world in these latter days, and taking all his texts from the New Testament.

Satan is very cunning and is setting many snares and will draw us in before we are aware, unless we are on our guard. He also emphasized the thought different times that the underlying command all through the New Testament is "Be Ready." Jesus is coming and we know not when, now is the time to prepare and be ready.

As an immediate result of his efforts seven precious souls were born into the kingdom by Christian baptism. We rejoice to see these boys and girls step out on the Lord's side before the evil days come upon them.

These meetings are in the past, Bro. Moss has given the warning and it is ours to accept. And I feel all who have been there have received much spiritual strength. So let us watch and pray and live such lives to be an example to those around us, that they may see Christ living in us.

Ivene Diehl, Cor.,
New Lebanon, Ohio.

NOTICE

The District meeting of the third district which was to be held at Dallas Center, Iowa, has been called off for this year. So there will be no district meeting in the third district of 1942.

Clarence R. Gehr, Agent and Cor.

REVIVAL MEETING

On December 6, 1942 Elder B. E. Kesler of Goshen, Ind., will hold a series of meetings in the Dallas Center church at Dallas Center, Ia.

Clarence R. Gehr, Agt. and Cor.

MIDWAY, IND.

The Midway Dunkard Brethren church met in council June 26th, at 1 o'clock. The meeting opened by singing hymn No. 382. Bro. Koons read Heb. 12 and led in prayer after which Bro. Lorenz took charge of the meeting. Two letters of membership were received, they were Sisters Edna and Opal Root.

Our love feast is to be September 10th, beginning at 2 o'clock.

Bro. D. W. Hostetler is to begin a two weeks series of meetings October 11th. Pray for us in the Lord's work at this place.

Ralph K. Frantz, Cor.
Peru, Ind.

PLEASANT RIDGE, OHIO

On August 8th, the Pleasant Ridge congregation met in their quarterly council meeting. Bro. Vern Hostetler opened the meeting. As our

Elder, D. P. Koch, isn't very well Elder Abraham Miller took charge of the meeting. There was but little business to come before the meeting. Bro. Hostetler closed the services.

Our Harvest meeting will be September 13th. A hearty invitation is extended to all.

Our lovefeast that was the 13th and 14th of June was well attended. One hundred and thirty or more communed—a meeting that will not be soon forgotten.

Bro. Henry Besse of North Canton, Ohio, is to hold our revival meetings sometime in November and we will close with a love feast which will be announced later. May we all pray for the success of these meetings.

H. A. Throne, Cor.
Pioneer, Ohio.

REVIVAL OF PRAYER

Unless this nation re-establishes the family altar and bends the knee to God instead of Baal we may expect conditions here which will parallel those being experienced in Europe at this time.

God has been very gracious to our country and has kept us from many of the evils which have befallen other nations.

However, it seems that as a whole we are fast forgetting God and are forsaking the old paths.

Godless cults are springing up at an alarming rate, and disbelief in God and His holy word is creeping into our seats of learning and even into churches once believing everything between the two covers of the Bible.

The statement in Psalm 103:8, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy" is true, and those of us living in this God-blessed land knows that it has been demonstrated down through the years.

But, the following verse carries a fearful warning, for it says, "He will not always chide: neither will He Keep His anger for ever."

We cannot continue to defy God by our words and actions and expect Him to favor us as He has done in the past.

This nation and any other nation which forgets God are surely bringing judgment upon themselves and when it comes they can only condemn themselves.

However, these judgments need not fall on us for real, earnest, heart-felt "prayer changes things" and friends, this is our only hope and the only remedy.

Prayer has even caused

God to alter His intentions and to repent of those things which He had purposed to do to individuals and nations.

See what God did in the case of Hezekiah as recorded in II Kings 20:2-6.

Also read Jeremiah 18:8-10 "if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

"If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I benefit them."

Again in II Cor. 7:14 we find "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

After reading these most convincing scriptures, what further proof do we need to show us that what America needs more than anything else at this time is a Revival of Prayer!

Let each of us start this revival in our own prayer-life and then interceed with God to, through the precious

Holy Spirit, show others the extreme urgency of doing likewise.

WATER IN DRY VALLEY

Those who seek God's presence, the Psalmist says, are marvelously sustained. They have a highway to God in their heart. Even "Weary-glen" became a place of rest, "Dry Valley" a place of springs. We all need that secret. Few of us miss Weary-glen in our life journey. If we have an inner power to take the arid experiences of life and really get out of them strength and well-being, we can turn the difficult into an added source of richer life. We can even help others in like experiences through the comfort with which we ourselves have been comforted. There are so many Weary-glens in the world we may well seek the power to change them into places of fountains, and by the grace of God that is always possible, but the way of God must be in our hearts.

Selected.

He that believeth and is baptized shall be saved.

SENTENCE SERMONS

If you have not passed through the bitterness of starvation, you know not the blessings of abundance; if not through the parting of death, you know not the joy of unbroken union; if not through storms, the luxury of calm.

Greatness consists not in holding some high office; greatness really consists in doing some great deed with little means, in the accomplishment of vast purpose from the private ranks of life.

ON TO VICTORY

A. B. Van Dyke

Glory, glory to our Savior,
Glory to our God and King,
Marvelous His deeds of kindness,
Unto him who trophies bring.

God in mercy and in fullness,
Has redeemed us from all sin,
Turned our hearts by His own
goodness,
We with Him may enter in.

Into glory most celestial
From this life of sin and woe,
Raised from earth and all terrestrial
Into heaven redeemed may go.

And when there with all redeemed
ones

We around the throne may sing,
Glory, glory to our Savior,
Glory to our God and King.

BOUQUETS

Give your bouquets to the living,
Say a loving word today;
Cheer a lonely heart with kindness,
Help a pilgrim on the way.

You will have a sense of pleasure,
When a hungry soul you've fed,
Your bouquets will cheer the living
Keep your bricbats for the dead.
Greenville Kleiser.

ADULT SUNDAY SCHOOL LESSONS

Oct. 4—Gen. 41:25-57.
Oct. 11—Gen. 42:1-24.
Oct. 18—Gen. 42:25-38.
Oct. 25—Gen. 43:1-34.
Nov. 1—Gen. 44:1-34.
Nov. 8—Gen. 45:1-28.
Nov. 15—Gen. 46:1-34.
Nov. 22—Psa. 100; I Thes. 5:1-28.
Nov. 29—Gen. 47:1-31.
Dec. 6—Gen. 48:1-22.
Dec. 13—Gen. 49:1-33.
Dec. 20—Luke 2:1-20.
Dec. 27—Gen. 50:1-26.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 4—Paul's Nephew Helps Paul.
Acts 23:12-24.
Oct. 11—Paul in a Storm at Sea.
Acts 27:9-44.
Oct. 18—Paul Tells What Love Does.
I Cor. 13:1-8.
Oct. 25—Obedience to Parents and
Masters. Eph. 6:1-9.
Nov. 1—Rewards of Believing and
Obeying God. Heb. 11:6-49.
Nov. 8—James Teaches Patience
and Prayer. Jas. 5:8-20.

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1-24.
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Truthfulness. Matt. 6:
23-29; I Cor. 10:31 and
Matt. 5:36.
Dec. 13—John Describes the
Heavenly Home. Rev. 21:
10:27.
Dec. 20—The Birth of Jesus. Luke
2:8-20.
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BIBLE MONITOR

Vol. XX

October 1, 1942

No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOLDING FAST OUR PROFESSION

Part 6

It is a matter of interest, and we might consider with profit the history of the various church denominations that have existed in the past half century in our country. It should be especially interesting and profitable to study the record of our own people down through the years and see how well we are holding fast our profession of the Dunker faith.

In many of the denominations great changes have taken place of late years which have not contributed to the well being or spirituality of the churches but has resulted in the present deplorable condition of apostasy that has brought reproach upon the profession of christianity.

If we are sincerely interested in holding fast the profession of the Dunker faith we will strive to avoid mistakes of the past that have caused strife and contention and caused the way of truth to be evil spoken of. Then too, we will not tolerate innovations and departures from the scriptures which were not tolerated by our righteous forefathers.

In this change or "Transition" that has taken place in so many of the churches, Bible teachings have been cast aside and ignored and sinful worldly practices have been instituted, and with many, these innovations are the chief concern, interest and attraction, in spite of the fact that they are condemned by the scriptures. In the light of this it is not to be wondered at that spirituality is at a low ebb and the influence of the

churches for good over the world is of so little effect.

The New Testament plainly gives us many commandments, statutes, and ordinances given by Christ by word or through revelation to the inspired writers of the gospel. In regard to these things the commission which Jesus gave the church as it went forth to save men, was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19-20.)

These things which Jesus instituted were to be taught and observed by his church all down through the years unto the end of the world. The theory that we are living in a changing world and that the church should change with it is without scriptural foundation and is one of the deceptions of Satan which has been advocated by his ministers who profess to be ministers of the gospel of Christ. The word tells us "Jesus Christ the same yesterday, and to-

day, and forever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." (Heb. 13:3-9.) It has been proven over and over again in years gone by that churches who repudiate gospel teachings and compromise and fellowship with the world go down and lose their identity and influence over the world for good. In spite of this fact we still hear members of the churches, even ministers and elders advocating that the church ought not be so strict in its rulings and disciplinary actions. If the church is not strict, methodical and particular in its work the satanic adversary will soon be in control and directing the affairs of the church. Once this sly deceiver gets into the church the plain gospel teachings are soon cast aside and the church locks arms with the world.

Some of the practices taught in the scriptures and observed by the early church which have been cast aside by many church groups are,

Trine immersion in baptism, the Lord's Supper, Feet Washing, the Holy Kiss, the Prayer Veil and nonconformity to the world in dress, conversation, and conduct. These practices Christian people are commanded by the scriptures to obey. In years gone by most of the churches recognized and observed these teachings but now most of them have cast them aside long since, and in their place they have shows, banquets, reveling, card parties, dances and all kind of worldly vanities carried on right in the sanctuary which was dedicated to the worship of God.

One matter in connection with this apostate condition which has developed should be kept in mind by all those interested in holding fast to the scriptural teachings. These changes did not come suddenly but were brought about by a gradual process. Satan does his work in that way.

THY KINGDOM COME

Wm. Root

Part Two

In part one we should

have stated that Christ further stated his kingship, in the following words to Pilate. "Pilate therefore said unto him, art thou a king then? Jesus answered, Thou sayest that I am a king, to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (Jno. 18:37.)

Jesus plainly acknowledges here that he was born to be a king and for that purpose he came into the world.

This acknowledgement of our Lord also agrees with the angels message to Mary, his mother, concerning his coming into the world as her son. "And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:31-33.)

Here again we find that Christ's reign is to be forever, no ending, unlimited

BIBLE MONITOR

West Milton, Ohio, October 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

time, as well as for eternity, we understand those words "he shall reign over the house of Jacob forever, to mean, forever and forever.

We have shown that the Eternal God is on the throne, supremely, who reigns in heaven, that the Son also was born a king, for which purpose he came into the world, that God would set up his kingdom upon the earth, that it is called Christ's kingdom, that it's duration never

ends.

Have also shown you that the kingdom of Christ is not of the kingdom's of this world, but separate.

Next we want to show you that Christ's kingdom is from heaven, given of his Father, and that Christ the king is now seated at this time at the right hand of his Father, at his right hand now, but will sit and rule.

"He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke 19:12.)

He had just been teaching them that "the Son of man is come to seek and to save that which was lost. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear."

Those people thought he was going to immediately set up an earthly kingdom, therefore he used the parable to show them their mistake that his was no temporal kingdom.

"In the parable the Lord said, "And he called his ten servants, and delivered them ten pounds, and said unto

them, occupy till I come." (Luke 19:13.)

Do you think, my dear friends, that he went to heaven to get the kingdom, or that he came to this far away country, the earth, to get it and then to return?

You know the prophet said, "and he shall grow up out of his place" and his place was in heaven. (Zech. 6:12.)

The 15th verse says, "And it came to pass, that when he was returned, having received the kingdom," we think this means when he went back to heaven to intercede for us at the right hand of the Father.

The word then says, "then he commanded these servants to be called unto him," this we believe will take place when the trumpet shall sound, those "to whom he has given the money, that he might know how much every man has gained by trading."

So we believe he came to the earth to receive the kingdom and then to return, and the parable says, after he received the kingdom he went back, having told his servants "to occupy till I come," by and by he will call his servants to re-

ceive their reward.

This we think will take place at this appearing and his ushering in of the millennial age of the kingdom, when he shall come to judge the quick and the dead.

Paul says to Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." (II Tim. 4:1.)

We have now shown you that the kingdom was appointed by the Father, that Christ was prophesied the builder and ruler, also in part one we gave you facts about the subjects of the kingdom.

The prophet Zechariah said the "Branch" was to build the Lord's temple, and be a priest on the throne, and bear the glory. (Zech. 6:12-13.)

Then in Luke 1, the message there was that he was to have "the throne of his Father David." It is positively certain that the "Branch" referred to by the prophet means Christ, who "was to build the spiritual temple of the Lord, the church of God's kingdom in the world.

And Daniel said, "the God

of heaven shall set up a kingdom," and we find in the New Testament that the kingdom was built and established, just as they say, by him.

We hear Mark saying, "Jesus came into Galilee, preaching the gospel of the kingdom of God. And saying the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1: 14-15.)

John the Baptist, the fore-runner of Christ had preached the same thing "the kingdom of heaven is at hand." So we find that Jesus set up the kingdom, or built it, it was a gradual work. "And he said, so is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." (Mark 4: 26-30.)

This text beautifully ex-

presses the setting up, and the developing of the kingdom on earth, the church.

Christ first began by planting the seed, by ordaining subjects, which we shall notice farther in our next article.

Great Bend, Kans.

THE BAPTISMAL COVENANT

Laying On Hands And Bowing in Baptism

B. E. Kesler

The method of procedure is as follows: At baptism while kneeling in the water the applicant is asked the following questions. "Do you believe that Jesus Christ is the Son of God and that he brought from heaven a saving Gospel? Answer: Yes, or I do. Do you willingly renounce the devil and all the sinful pleasures of this world? Ans. Yes, or I do. Do you covenant (or promise) with God through Christ to be faithful till death? Ans. Yes, or I do. (Polity, p. 21.)

This covenant is significant, (a) Because it includes a public confession of the Christ. (Matt. 10:22.)

(b) Because it includes public renunciation of the devil and the world. (I Jno. 2:15; Jas. 4:7.) (c) Because it pledges fidelity to God. (d) Because it entitles to baptism and membership in the church. (Matt. 2:8; 8:35-38.)

This covenant having been made and baptism performed then follows the laying on of hands and prayer.

The laying on of hands is performed in harmony with the following scriptures. "Then Philip went down to the city of Samaria and preached Christ unto them, and when they believed Philip preached the things concerning the kingdom of God, they were baptized both men and women. And when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen on none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands on them and they received the Holy Ghost." (Acts 8: 12, 14-17.) From this it

seems Philip had not been given authority to "lay on hands" and Peter and John were sent to complete the work.

Now those Samaritans were the first persons received into the church after Pentecost, and in their case was laid the precedent for laying on hands after baptism, and in the absence of any thing to the contrary, we conclude this was to be the rule in the future.

In this case it will be seen the laying on of hands was to bestow the Holy Ghost, or in order to receive the Holy Ghost. (It will be noted the Holy Ghost was not given in answer to prayer.) For the Holy Ghost was not received until after the laying on of hands. And this being true, we conclude the reception of the Holy Ghost was conditioned on baptism, laying on of hands and prayer. At any rate, when this order is followed, we have the example and precedent of the apostles in support of our practice.

Another case of "laying on of hands" after baptism is found in Acts 19:1-7. In his third missionary tour, Paul "came to Ephesus, and finding twelve disciples

who had been baptized, (probably by Apollos,) (Acts 18:24-25), he said unto them have ye received the Holy Ghost since ye believed? And they said unto him, we have not heard whether there be any Holy Ghost. Unto what then, were ye baptized? And they said unto John's baptism." Now those men were some 600 miles from where John baptized, and some 550 miles of this by sea. So those 12 men were not likely baptized by John and then went to Ephesus 600 miles away with their families (likely they had families) to live. Besides they "had not heard whether there was a Holy Ghost." But John told his converts about the Holy Ghost. (Matt. 2:11; Mark 1:8.)

So the inference is, they were baptized by some one, most likely Apollos, who as Philip, in the above case, was not authorized to lay on hands, and so Paul "laid on hands," as Peter and John did, and when he did this "the Holy Ghost came on them." (Acts 19:1-7.)

This "laying on of hands for the reception of the Holy Ghost" is listed as one of the "first principles of the doc-

trine of Christ, along with baptism, repentance, resurrection and judgment." (Heb. 6:1-2.) From this we learn the "laying on of hands" was incorporated in the Christian system, as part of "the doctrine of Christ." And in the mind of the writer, we may as well eliminate any one of the other principles as this, so we retain it in our practice.

But the critic asks, "can you impart or bestow the Holy Ghost by prayer and the laying on of hands?" No. But God can.

"Well didn't Cornelius receive the Holy Ghost before baptism?" (Acts 10:1-48.) Yes, but this was to convince Peter and the six Jewish brethren he took with him that Gentiles could be taken into the church. (Ch. 10:45; 11:12.) So this was the exception and not the rule; for as seen above, 15 years later, the rule as in the case of the 12 disciples at Ephesus, was still followed, which was baptism, prayer, laying on hands, then the Holy Ghost was received.

It took a miracle, the sheet and animals on it, and the falling of the Holy Ghost on Cornelius before baptism to convince Peter and those

six Jewish brethren that the Gentiles could now be taken into the church. So this was the exception and not the rule. God never recognized Jesus as his Son until after he was baptized and "the Holy Spirit came and abode on him," at his baptism. The Spirit came upon the apostles at Pentecost after they had been baptized, and not before.

"But don't you think people receive the Holy Spirit now, before baptism?" Not unless God has changed the rule, and there is no record of him changing it. "But our preacher says we may receive the Spirit and never be baptized." That may be, but no inspired man ever said so. Your preacher may be mistaken about it. John the Baptist, Peter and Paul were not mistaken. (Matt. 3:11, 16-17; Acts 2:38; 19:6.)

"But I meet many good people who seem to think they got the Spirit before baptism, and are seemingly as happy as anybody." That may be so, but "There is a way that seemeth right to a man, but the ends thereof are the ways of death." (Prov. 14:12.) "And don't you think one can receive

the Spirit without the laying on of hands?" The apostles didn't think the Samaritans could receive it until they layed hands on them. And indeed they did not receive the Spirit until hands were laid on them. (Acts 8:14-17.) Paul didn't think the 12 could receive the Spirit until hands were laid on them, and indeed they did not receive the Spirit until Paul laid hands on them. Those apostles and Paul were inspired men, and I would rather risk their judgment than any preacher I know, wouldn't you? "Well I guess so, but my church doesn't lay on hands on those whom they baptize." That won't change the matter. If my church didnt I'd want to know why. Paul classed the laying on of hands with the "first principles of the doctrine of Christ," and practiced it himself and when we practice it we are following the example and precedent of inspired men who got it from Christ. (Gal. 1:11-12.)

Jesus got this part of the gospel from his Father, (Jno. 12:48-49); Paul got it from Christ, (Gal. 1:11-12; I Cor. 14:37; we get it from Paul, (I Cor. 11:2; II Thess.

2:15.) The apostolic practice of it has never been repealed by divine authority. God conferred the Spirit in apostolic times by the imposition of hands, and he has never changed the plan. We hold this to be necessary only in so far as it is a scriptural duty, and apostolic precedent, and in the practice of it we show our identity with the apostolic practice.

Bowing in Baptism

Bowing or kneeling is the scriptural posture in baptism. The forward posture in baptism is coexistent with trine immersion, or triune baptism. The scriptures indicate this posture. 1. Baptizo (ebaptisato) indicates it in Naaman's case. (II Kings 5:14) Naaman dipped (ebaptisato) himself in Jordan.

2. Baptism at the Red Sea (Ex. 14:15). Israel went "forward" in this baptism.

3. Baptism of suffering, (Matt. 26:44.) Jesus bowed forward in this baptism.

4. Baptism an act of worship (Ps. 95:6; Luke 22:41; Acts 7:60). We bow in worship.

5. Baptism an entering into Christ and the church. (Gal.

3:27). Forward act.

6. Baptism a command, must we fall backward? Rom. 6:5; Jno. 19:30.) Jesus bowed.

7. Forward posture the primitive way. (Sand R. Debate, PP. 81, 90, 91; Robinson PP. 496-500.)

8. No trace of any other posture of adult baptism before the 16th century. (S. and R. Debate P. 81; Quin-ter Trine Immersion (PP. 258-9.)

9. Montanists (151) Donatists (251) Montanists (251) Albigenses (350) Waldenses (650) (S. and R., Debate (PP. 90, 91, 317, 318, 363, 364.) All these with the general church from which they sprang baptized by trine immersion and forward posture. No backward baptism until the rise of the Particular Baptists in 17th century, under Smith and Pillsbury.

10. When we bow in baptism, we follow the posture that has come down from the apostolic age. Backward baptism not known until the 17th century.

THE LORD'S DAY

There is no law in force (either the law of the land

or the law of God for New Testament times) commanding us to keep the the seventh day of the week as the Christian's Sabbath. Through the crucifixion of Christ all Jewish ordinances were nailed to the cross (Col. 2:14-16), including the Jewish Sabbath. It was on the Lord's day, the day kept in memory of our risen Lord, that the disciples met for worship. Acts 20:7; I Cor. 16:2. As a further discussion of this subject, we quote from the writing of the late Bishop George R. Brunk, as follows:

"The apostolic fathers very commonly spoke of the resurrection day as 'the first day of the week,' 'the eighth day,' 'Sunday,' 'the Lord's day,' after the usage of John, the revelator, in Rev. 1:10. (See Encyclopedia on 'Sunday'; Sozomen, A. D. 440; Augustine, A. D. 354; Eusebius, A. D. 324; Peter of Alexandria, A. D. 306; Anatolius, A. D. 270; Apostolic Constitutions, A. D. 250; Cyprian, A. D. 250; Origen, A. D. 231; Tertullian, born A. D. 160; Clement of Alexandria, A. D. 194; Dionysius, A. D. 170; Justin Martyr, A. D. 140; born about the time the apostle

John died; Epistle of Barnabas, A. D. 119-126; Pliny, A. D. 104; 'Didache,' A. D. 90-100; John, the revelator, A. D. 96.) This long list of writers has left testimony that has come down to our times that the early church held the first day of the week in religious observance, that it was called 'the Lord's day,' and entirely distinct from the Jewish Sabbath. We would gladly have given full quotations from each, but space forbids. They may be found collected in Vankirk's 'Thirteen Chapters on First Day Observance.'

"By these testimonies we can see clearly what was the practice of the apostolic church and stop the mouths (Tit. 1:10:11) of vain talkers who scatter through the world the false statements that the pope changed the Sabbath to the first day of the week. By these testimonies it is shown conclusively that Sunday was the regular day of worship in the apostolic church, even as we have shown by Scripture that it was so held, named, spoken and written about as a common thing, centuries before there was a pope or a Roman Catholic

church." ("Doctrines of the Bible." P. 187.) Selected.

THE TRINITY

Emmert Shelly

Father, Son, Holy Ghost—at the baptism of Jesus we have the three clearly manifested. (Matt. 3: 16-17.)

The Father speaking from heaven, the Son spoken to and the Holy Spirit descending upon Him. (I Pet. 1:2.) We have mention of the Father, the Spirit and Jesus Christ. Again in II Cor. 13-14, we read the grace of our Lord Jesus Christ and the love of God, the communion of the Holy Ghost be with you all.

We find in Matt. 28:19, "Baptizing into the name of the Father and of the Son, and of the Holy Ghost." It is so clearly mentioned that it cannot be misunderstood.

(John 17:11.) There we are told that he prayed that his disciples might be one as he and his Father are one, yet while they are spoken of as one they are mentioned as doing their separate work. For example, the Father sent the Son into the world, the Father provided

a body for the Son and the Son offered up that body for a sin offering. We learn that the Father and the Son sent the Holy Spirit while the Spirit sent neither of them.

Again let us look at Matt. 28:19, baptizing in the name of the Father, Son, Holy Spirit. To be baptized into the name of the Father is to be baptized into him, this is also true of the Son. (John 2:24), Ye also shall continue in the Father and in the Son being baptized into each. We are in them and can so continue in them.

(Gal. 3:27) For as many of you as have been baptized into Christ have put on Christ. This is proof that we enter Christ by being baptized into him, thus we also get into the Spirit the same way. (Gal. 5:25. If we live in the Spirit let us also walk in the Spirit that we may be obedient sons and daughters of our Savior Jesus Christ.

The three persons mentioned in the Godhead as presented in the baptismal formula constitute the basis for the threefold immersion, the three actions in baptism are in perfect accord with the three persons in the

trinity, one yet they are three.

Eph. 4:5 says one Lord, one faith and one baptism. It is one baptism in three immersions thus dipping the applicant at the mention of each name. Seeing how great a salvation is laid in his word, let us lay hold upon it while we have time, place and opportunity, not looking back again unto the beggarly elements of sin, but day by day press on to the prize of God in Christ Jesus our Lord. Amen.

Mercersburg, Pa.

THE MOST PREVALENT SIN TODAY, WHAT IS IT?

Wm. M. Bowen

If this question was broadcast today, doubtless many and varied would be the answers, which of course would include intemperance, dope, cards, dancing, theaters, the movies, profanity, Sabbath desecration, etc., all of which are surely bad enough, but there is another subtle foe far worse than any of these. And sad to say, many church members professing holiness are guilty before God. If you

doubt our statement, read the following and be convinced. Pastors, be true, warn your people. Sound the alarm!

The Home, Our Nation's Stronghold!

No well informed, thinking person will question the truth of the following statement, viz.: that the home, good or bad, is the very foundation of our government. The child as a rule, goes from home with fixed and very pronounced ideas as to what is morally right or wrong.

Taking for granted that even our opponents will accede to the correctness of this statement, we very naturally and logically conclude that the child who receives wrong teaching or follows a wrong example in the home, will more than likely carry these same wrong ideas into after life.

Now to The Point

If the home is our nation's stronghold (and it is) how strong will our government be, if it is to be eventually controlled by those who have not had proper home discipline?

Now who has, as a rule, the greater influence in the

home, father or mother?

In a majority of cases, the mother unquestionably has far the greater influence. Therefore the mother's teaching and influence will very likely produce a good or bad child, and in turn these children will most likely follow this same line of teaching when they become grown.

Therefore we make the following sensational charge that

**The Most Dangerous and
Prevalent Sin of Today
is Immodesty**

Because many mothers are simply ignoring God's Holy word in I Tim. 2:9 by permitting their little girls and in many cases, older ones, too, to appear in public in such scanty attire that it almost makes one blush for shame to look at them.

What kind of mothers will these poor little immodestly dressed girls make?

What kind of law-makers will these homes produce?

It is claimed that the fall of every nation has been preceded by a decline in its womanhood.

The following sad incident occurred right here in Los Angeles. A jail matron, in

company with a policeman, took a young girl who was under age from a public dance hall and escorted her home, whereupon the poor silly mother severely rebuked the benefactress of her child and said that she wanted her girl to attend dances, but a little later this same foolish mother came in tears to this same jail matron and confessed that her girl had been misled. But what may we expect, when the Holy Bible is ruled out of our schools and dancing taught in its place.

The most dangerous and prevalent sin of today is immodesty. Parents, are you really aware that the shockingly vulgar manner in which many partially dressed little girls and some older ones, too, are permitted to appear in public is in a sense morally criminal?

Do you not realize that the greatest charm and also protection that God has ever given woman is her modesty?

Mother! surely you do not want your little girl to finally plunge into the pitfalls of the red light district. Then for God's sake! your child's sake! and your own sake! protect her before it is too

late. Teach her modesty.

We have laws against cruelty to our animals—but how about the actual cruelty of mothers in half dressing their poor little girls in cold weather? Shame on such mothers.

Sel., Bertha Little.

NEWS ITEMS

BETHEL, PA.

We, the Dunkard Brethren in the Bethel congregation have just closed our revival meetings at Frystown. Bro. L. I. Moss was the evangelist. Bro. Moss has surely preached the word with power. Although there have been no visible results, we feel if our own members have been strengthened and turned aright, the meeting was not in vain. We feel in these dark and trying times we cannot get to close to our Savior.

We were glad to have Bro. Moss bring his companion and Bro. and Sister Wolf with him. I'm sure we all enjoyed their stay during those few weeks. Our meetings were well attended considering the gasoline situation. We also had the district meeting in our congregation the 11th and 12th of August, with a good attendance.

We have services every Sunday morning. Sunday school at 9:30, followed by preaching. To these services everybody is welcome to come whenever you can.

Sister Ebling, Cor.

NOTICE

The Englewood Dunkard Brethren will hold their love feast service October 24th, the Lord willing, an all day meeting, services beginning at 10 o'clock. To these meetings we extend a hearty invitation to all, the laity as well as the ministering brethren. Come and enjoy these services with us.

Ivene Diehl, Cor.,
New Lebanon, Ohio.

GOSHEN, IND.

We expect to begin our series of meetings on November 1st, with Bro. David Ebling of Bethel, Pa., as our evangelist. May we all pray for him and us that souls may come to Christ and those of us that know Him may be built up in this most noble cause.

Sarah E. Yontz,
Shipshewana, Ind.

NOTICE

The Eldorado, Ohio, congregation expect to hold their communion service on October 10th, beginning at 10 o'clock.

We extend to you an invitation to come and enjoy this service with us.

RIDGE CONGREGATION

The Ridge congregation of the Dunkard Brethren church met in council meeting August 25th, with our Elder A. B. Rice presiding. Scripture reading by Bro. Minor Leatherman, 77th Psalm. Prayer by same.

The time had expired for our presiding Elder, Bro. A. B. Rice, who

was reelected for the term of two years.

Sister Mamie Leatherman was reelected for three years as church correspondent. Bro. Roy Leatherman was reelected for three years as church secretary; Bro. Thomas Leatherman was reelected for three years as church treasurer.

The church decided to have Christian workers' meeting on Sunday night. We like to think our young people are going some place worth while.

Sister Smootz has been very sick, but at this writing she is somewhat improved. Not being able to attend many of the services, she asked for the anointing service which was administered.

Our meetings began August 20th with our Elder, A. B. Rice, evangelist. The meeting closed August 30th with an all day meeting; love feast was Saturday, August 29th, with 49 surrounding the Lord's tables. We had with us Bro. Zenith Mellott and family of Oakland, Ind.; Bro. W. A. Taylor and family, Oakland, Md.; Bro. Henry Musser, Oakland, Md.; Bro. Howard Surbey and family, North Canton, Ohio and some members from Broadwater Chapel. We were so glad to have the members come in and worship with us. We pray they received a blessing. We pray the Lord will give Bro. Rice strength that he can work on in this great work.

Four young men were added to our number by baptism. We pray the Lord's richest blessings shall rest upon them. There were more counting the cost, we pray these souls will be spared for another opportunity.

Sister Mamie Leatherman, Cor.

CERES, CALIF.

Pleasant Home congregation met in quarterly council September 4th Meeting opened with song No. 448; Bro. Peters read the 5th chapter of Hebrews and gave us some good admonition on our duty to the church, then led in prayer. Our Elder, Bro. H. E. Andrews then took charge, this being our meeting to elect officers for church and Sunday school. Quite a lot of business came before the meeting which was taken care of in a Christian manner.

Six letters were granted, we feel the loss of these members as we are few in number here. Our loss will be another church's gain.

Our election resulted as follows: Elder, H. E. Andrew; clerk, Paul Blocker; trustee, Bro. M. S. Peters; treasurer, Elmer Ruff; correspondent, Emma Ruff; chorister, Lola Root; superintendent of Sunday school, Paul Blocker.

As our District meeting will be at this place it was decided to have a called council meeting to elect delegates.

We will have a series of meetings this fall, date will be announced later. Pray for the work at this place that we may all live faithful.

Emma Ruff, R. R. 1, Box 453.

OBITUARY

LYDIA A. KULP

Mrs. Lydia A. Kulp, 72, widow of Melvin Kulp, died at 2:10 p. m.

Tuesday at her home, half a mile south of Dunlap, Ind., after a week's illness. She had been in ill health for some time.

The deceased, daughter of Mr. and Mrs. Gabriel Frame, was born in Concord township August 24, 1870, and spent her entire life in that community. Her marriage to Melvin Kulp took place in 1890, and he died July 18, 1941. She was a member of the Dunkard Brethren church.

Among survivors are three children, Dayton H. Kulp and Miss Beatrice Kulp of Dunlap, and Mrs. LaMar (Mary) Martin, west of Goshen; a sister, Mrs. Jesse B. Kulp of Elkhart, and a brother, Jesse T. Frame of Bristol.

Funeral services were held Friday afternoon, at 2 o'clock at the home and at 2:30 at the Dunkard Brethren church, half mile north of the Model school. Elder B. E. Kesler officiated. Burial in Prairie street cemetery, Elkhart.

Sister Kulp was one of our character members and was loyal to the end. She was of very quiet, peaceable disposition and bore her affliction very patiently.

On Friday she called for the anointing service, on Sunday she wished she might fall asleep to waken here no more, her wish was granted. She will be greatly missed at her place in the church and by her family, especially by Beatrice, who was at home, the two living alone since Bro. Kulp's death, almost 14 months ago, and who has the sympathy of all of us.

Bro. Kesler preached from Num. 23:10.

IN MEMORY OF LOVED ONES

What they have been to us in life,
We only know when they are gone;
How sweet the tie of love has been,
We only know when left alone.

Levi G. Kline.

THE ROSE STILL GROWS BEYOND THE WALL

Near shady wall a rose once grew,
Budded and blossomed in God's
free light,

Watered and fed by morning dew,
Shedding its sweetness day and
night.

As it grew and blossomed fair and
tall,

Slowly rising to loftier height,
It came to a crevice in the wall,
Through which there shone a
beam of light.

Onward it crept with added strength
With never a thought of fear or
pride;

It followed the light through the
crevice's length
And unfolded itself on the other
side.

The light, the dew, the broadening
view,

Were found the same as they were
before,

And it lost itself in beauties new,
Breathing its fragrance more and
more.

Shall claim of death cause us to
grieve

And make our courage faint or
fall?

Nay! Let us faith and hope receive;
The rose still grows beyond the
wall.

Scattering fragrance far and wide
 Just as it did in days of yours,
 Just as it did on the other side,
 Just as it will for evermore

I HAVE CALLED

Harry E. Wood

Proverbs 1:24

These words were written by Solomon to remind the world that God has called. It should not have been necessary for God to have called at all, for He had warned Adam and Eve not to eat the forbidden fruit. God would be justified if He had not called as He had given them the warning; but His love for them and the world has caused Him to call. When we read the Bible, we find that every generation has had the call of God. He called because He is a God of love, and also because the world needs to heed the call.

When we read the remaining verses of the first chapter of Proverbs and see what is said to those who fail to heed the call of God, we find they are solemn words indeed. It seemed that God was about to stop calling some people to His salvation. He would not

continue to call those when He had called many times when they persistently refused. Some people think that God will continue to call us, and that we can get saved any time we want; but that is false hope. God is a God of justice as well as a God of love.

This chapter tells us that God has called some people, and they refused to heed. He stretched out His hands, and no man regarded. They would not heed His council or His reproof. In other words, they wanted God to let them alone, and that is just what He did. They wanted their way; God let them have it. I say it is false hope for us to expect God to save us any time we want to be saved if we fail to heed His call now. Let Gods word speak: "Calamities, desolations, destruction, distresses, and anguish were to come upon them, and then "they shall call upon God, but he will not answer. They shall seek God early, but they shall not find him."

In first Samuel we have these words: "When Saul inquired of the Lord, the Lord answered Saul not, neither by dreams, nor by

prophet." The instances that I have mentioned show that we can reject the call of God too long. Listen, dear reader, don't let this be your case when you call on God. "Everything is going along fine now, and there is no need to seek God." That is what many of these said when they felt the call of God. People may feel that way today, and they have felt that way in the past; but feelings are a poor guide. If we feel that way, we are being deceived by the devil; and he is a liar. In this way the devil is getting many to put off answering the call of God. He will harden their hearts; close their ears; blur their sight, and thus lead them away from God. Do you want this to happen to you? It has happened to many in every age gone by. We must be careful, or that will happen to us. A greater part of the world is too far from God now, and instead of coming nearer to Him, they are going farther away.

For nearly six thousand years God has been patient with mankind and has had messengers to sound the call. The world rejected the call and often killed the messengers that God had sent. We are told that many were stoned, killed with a sword, wandered in deserts, in mountains, in dens, and in caves of the earth. In many places on the earth the same thing is happened today, and as we see dictators take over more countries, we shall see more of God's messengers persecuted and driven to secluded places. This world, which has chosen sin and the devil, hates God and the message which His messengers deliver. The message of God's true witness is a message of love for the ones that heed the message, and a message of judgment for those who will not heed it. The world does not mind hearing of God's love, but it does not want to hear a message about their being brought before God and judged. They not only don't want to hear it, but if they can stop it, they will. They will run from God's message and will take a false message and hold to it for dear life. They want to get their ears tickled and God lets them do it. Man has done all these things and more against God and His call, but if man will heed

the call, he can be saved to-day. What a patient God we have. Many fail to heed His call; many run to false doctrines that tickle their ears; they score His message, but when they turn to Him and seek Him with their whole heart, they shall find Him. This patient God will forgive you, dear sinner friend. "If we confess our sins, he is faithful and just to forgive us our sins." God has done more than His part already to get the world to come to Him. Now it is up to us to recognize His love, patience and mercy and come to Him.

This is not an ordinary call; it is the call of God. He is calling you to a life of peace and soul rest; He is calling you to His plan for your life, and what a plan that is. He knows just what you can do, and in that you will do your best and be satisfied. You are called to work for the upbuilding of God's kingdom, and if you win just one soul to God, you will have done more than if you had gained the whole world. Everything in this world is going to pass away, and when you win a soul to God you will have done a great deed, but that is not

all. You may be able to win more, and each one you win to Him will enjoy serving Him as you do. When you win those to Christ, you will be adding to God's kingdom. The persons won will live a different life at home, at work, and on the streets. They will be lights for Christ, and others will be won to God. I say you can do this if you will heed the call of God, you shall go. That is fine. But think of the joy of meeting a friend there that you have won to Christ, and that is what you can enjoy if you will heed the call of God. I am glad that I got called to God's salvation. Thank God! And when He called, I saw it was the greatest call that I had ever had, and I still think so. I have something to work for; I have something to live for and something to die for if necessary. Today this call is burning in my soul. I know heaven is mine if I will only heed this call from day to day. I can do a little work for God which is the delight of every child of God. The reward for thus working will be great. Think of the time when you will enter the gates of heaven, and look for souls

that you led to Christ in this world. And when you have found them, won't you be glad that you worked for Christ in this world, and that you heeded the call of God.

Sinner friend, how long do you think God is going to continue to call for you? His patience may end today. I don't know how much longer He is going to wait before He stops calling, but think how long He has been calling, and the way people of every generation have treated His call; you will conclude that He would be justified if He never calls another person. Come to God today, for tomorrow may be too late.

Sel., Lucy Klepinger.

STATE OF THE CHURCH

By R. E. Foster, Bishop of the M. E. Church

The Church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred en-

closure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday, and church ornamentations. It is the old trick of Satan.

The Jewish church struck on that rock, the Romish church was wrecked on the same, and the Protestant church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is a fashionable church. That our church should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft," seems almost the miracle of history; but who that looks about him today can fail to see the fact?

Do not Methodists, in violation of God's word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly

array?" Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theater and ball goers?

Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold artistic, or operatic performance which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performances spirituality is frozen to death.

Formerly every Methodist attended class and gave testimony of experimental religion. Now the class meeting is attended by very few, and in many churches abandoned. Seldom the stewards, trustees and leaders of the church attend class. Formerly nearly every Methodist prayed,

testified or exhorted in prayer meeting. Now but very few are heard. Formerly shouts and praises were heard, now such denominations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

How true that Methodist discipline is a dead letter! Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows, and frolics, and festivals, and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice

and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time serving ministry without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of Entire Sanctification is rarely heard and seldom witnessed to in the pulpit.

While it is sad indeed to see ordinary church members disobey God's command and bedeck themselves with gold and ther useless adornments, yet how much worse for ministers of the gospel to follow these heathenish and pernicious customs.

The minister who flashes a diamond shirt stud or a gold finger ring in the face of his congregation, is not liable to lay much stress upon the extravagance in dress indulged in by the members of his church.

How can a minister of the gospel in the face of such scripture as I Pet. 3:3 take such a stand and wilfully disobey God?

The laity of course should know better, but when they have the example set in the pulpit, it is very easy for them to excuse themselves and follow blindly on, the blind leading the blind.

If we could only convince the church today to give up her needless adornment, such as jewelry and extravagant apparel, we could not only send thousands of missionaries into needy fields, but the church at home would be strengthened mightily.

On the other hand, just as the church panders to the world, just in that proportion will she become weak and less able to resist the onslaught of the enemy in these perilous times.

Awake, O church, awake!

Instead of feeding your vanity upon these needless ornamentations, make a complete surrender of your all to God and thereby become a blessing instead of a curse to humanity.

Let every reader of these lines examine themselves and ask God to look them

over and see if their daily walk, conversation and general demeanor will meet with His divine approval.

Sel., Mrs. Bertha Little.

Spirituality hinders sin, but should never hinder the friendship and confidence of sinners. (Luke 15:1.)

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Gen. 41:25-57.
 Oct. 11—Gen. 42:1-24.
 Oct. 18—Gen. 42:25-38.
 Oct. 25—Gen. 43:1-34.
 Nov. 1—Gen. 44:1-34.
 Nov. 8—Gen. 45:1-28.
 Nov. 15—Gen. 46:1-34.
 Nov. 22—Psa. 100; I Thes. 5:1-28.
 Nov. 29—Gen. 47:1-31.
 Dec. 6—Gen. 48:1-22.
 Dec. 13—Gen. 49:1-33.
 Dec. 20—Luke 2:1-20.
 Dec. 27—Gen. 50:1-26.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Paul's Nephew Helps Paul. Acts 23:12-24.
 Oct. 11—Paul in a Storm at Sea. Acts 27:9-44.
 Oct. 18—Paul Tells What Love Does. I Cor. 13:1-8.
 Oct. 25—Obedience to Parents and Masters. Eph. 6:1-9.
 Nov. 1—Rewards of Believing and Obeying God. Heb. 11:6-49.
 Nov. 8—James Teaches Patience and Prayer. Jas. 5:8-20.

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 Truthfulness. Matt. 6:
 28-29; I Cor. 10:31 and
 Matt. 5:36.
 Dec. 13—John Describes the
 Heavenly Home. Rev. 21:
 10-27.
 Dec. 20—The Birth of Jesus. Luke
 2:8-20.
 Dec. 27—Review: Early Church
 Characters. Acts to Rev.

BIBLE MONITOR

Vol. XX

October 15, 1942

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOLDING FAST OUR PROFESSION

Part 7

It has been a matter of interest and deep concern to those seeking to hold fast to scriptural teachings to notice the trend of the churches of late years. With many there has been a gradual drift away from definitely stated scriptural teachings and a gradual acceptance of worldly standards and practices which has finally resulted in a repudiation of about all that is vital in the scriptures and acceptance of about all the evils of the world into favor and fellowship in the churches who have thus drifted. The change has been so gradual over a period of years that many of the members gave little thought to what was taking place.

This transition that has engulfed so many churches and brought them into favor and fellowship with the world and all its vanities and follies has been a subtle scheme of the satanic adversary in his efforts to bring about the downfall of men. His plan in operation is a gradual hardening process that stupefies or benumbs the sensibilities to the consciousness of sin. Regarding this the inspired writer admonishes us "But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:13.)

This hardening process is no more clearly illustrated than in the matter of modesty and decency in dress. The scriptures clearly teach that Christian people should adorn or dress their bodies decently

and modestly. In years gone by the church recognized this and had a form or order to carry out the scriptural teaching. The feeling along this line was such that even people who made no profession of Christianity were ashamed to appear in public without being properly and sufficiently clothed. As time went on, however, worldly styles and fashions changed and in violation of scriptural teaching the women began wearing short and shorter skirts, short and shorter sleeves, thin and thinner clothing revealing the form of the body, and both sexes began wearing abbreviations in the clothing line to such an extent that our generation has become so hardened to this sin that both men and women come boldly out in public and parade around practically naked. Some of them seem to think it smart to do so. Even people professing to be Christians, degrade themselves in this manner. This is clearly the devil's work and this sin has had much to do with the demoralization and degradation of our nation. It was a gradual hardening process that has calloused people to the

consciousness of sin and they are living in open defiance of the law of God utterly abandoned to this degrading sin that is disgusting and repulsive to any one of good morals or decency.

Another thing that reveals the cleverness of the satanic adversary in eliminating scriptural practices from the church is the method by which the prayer veil was cast aside by many of the churches. The wearing of the prayer veil by Christian women is plainly taught in the scriptures and years ago it was a general practice. The veil was of sufficient size to cover most of the head with strings attached with which to tie it on, and it was worn practically all the time. Of course this practice did not please the devil so he set about with his agents to get rid of it. First he had folks to believe it was not necessary to wear it all the time, then he had them make it a little smaller, then he had them take the strings off, and from this on the process was easy; just a simple matter of making it smaller and smaller until it become a little patch on the back of

the head with its final disappearance unnoticable. This is the way the devil works; a gradual trend away from what is scriptural and right until the practice is eliminated.

It was by this gradual process that the commandments, statues and ordinances of God's word have been cast aside by people who claim to be followers of Christ. It has clearly been the work of the devil and any one of intelligence can comprehend it.

In spite of the transition that has taken place which has caused so many churches to lose their identity and influence for good in the world, there is still a remnant of faithful ones who are contending for and practicing the teachings that our Lord instituted into his church.

We need to remember, however, that our satanic adversary is still on the job and striving to tear down and destroy the remnant of God's people. If we expect to hold fast to the scriptural teachings we dare not tolerate any evidences of a drift away from the original practices of the church.

These vital matters are

not to be trifled with. To do so is but to fall into the snare of the devil. There can be no compromise in these matters that will be safe to accept. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." (Matt. 12:33.)

TRIUNE BAPTISM BY ANALOGY

B. E. Kesler

Trine, threefold; Trinity, union of three persons (Father, Son and Holy Ghost) in one Godhead as to substance but three individually; Triune, three in one, as the triune Godhead, three immersions in one baptism. Baptism, the application of water to the body as a religious ceremony. Analogy, the resemblance or similarity of things shown by comparing them, Bapto, to dip, plunge or immerse. Baptizo, to dip, plunge or immerse repeatedly. Our word baptize comes from baptizo. These words will be used in the present investigation and will aid in the con-

BIBLE MONITOR

West Milton, Ohio, October 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

clusion reached. Bapto and baptizo are Greek. With the decline or apostasy of Roman Catholicism and the consequent rise of Protestantism, different customs and practices developed among professing Christians, and different schools of theology came into existence, e g., "backward" and "forward" baptism; "single" and "trine" immersion for baptism; eucharist for the "Lord's supper," and so on. For this reason our transla-

tors failed to translate "baptizo," the original for baptism, but transferred and anglicized it into our English baptism. Because of this much confusion existed in the minds of the unlearned.

This word "baptizo" and its derivatives are invariably used in the original Greek for our English words baptize and baptism, and this same word "baptizo" is defined by lexicographers and authors as a "frequentative" when they consider it as it relates to the number of acts in baptism. Greek verbs ending in "izo," are "frequentatives," and carry the idea of repetition. "Baptizo" is of this class and is so defined by: Chrystal, Wilkie, Guttman, Rost, Stephens and Vossious, Burton, Bretschneider, Bullion, Dr. Robinson, Prof. Beery, Hand Book of Grammar of New Testament by Greene, Sec. 1446, Grimm, Green, Funk and Wagnells, Passow, Komma, Gaza, Richardson's large dictionary (Eng.), Hastings Bible Dictionary, Liddell and Scott Amer. Edition, and Donegan. (21).

The exclusive use of this word by Christ and the

apostles to express the form of baptism, certainly goes far and carries much force in determining the form of baptism taught and practiced by them, especially since they could have used "bapto" which means simply to dip, plunge, or immerse, had they desired to express a single act in baptism. "Baptizo" indicates the repetition, and the prepositional adverbial phrases connected or associated with it, the number of the repetitions, and may be represented as follows: "Bapto" to dip, one act; "baptizo" to dip repeatedly; English verbs follow the same rule: Dip, one act; dipping, repeated action; strike, one act; striking, repeated action; pound, one act; pounding, repeated action; churn, one act; churning, repeated action; step, one act; stepping, repeated action; tap, one act; tapping, repeated action. From which it would seem the use of "baptizo" alone would of itself settle the matter as to the validity of triune baptism. Three immersions in one baptism.

Christ's law, (Matt. 28:19), which reads as follows: "Baptizing them into the name of the Father,

and of the Son, and of the Holy Ghost," demands baptism into each singular name of the trinity. By analysis and analogy, it is seen to be elliptical, "into the name," being omitted before "of the Son" and "of the Holy Ghost," which with the ellipsis supplied would read, "baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost." This will be made clear by reference to Greene's English Analysis, P. 221, Sec. 756-a; Harvey's English Grammar, P. 181, note; Quinter's Trine Immersion, P. 136. Father, Son and Holy Ghost are possessive (genitives) changed into phrases denoting possession governed by "name," expressed or understood. (See Hoenshell's English Grammar, P. 154, 5; Greene's Eng. Analysis P. 85, 143, or any author who treats such phrases.) The simplest form of which is, Father's name" and the Son's (name,) and the Holy Ghost's (name), which transposed, is "the name of the Father, and the name of the Son, and the name of the Holy Ghost." Name, the antecedent term of the rela-

tion expressed by the preposition "of" in each phrase.

Note: "Name" cannot represent Father, Son and Holy Ghost jointly, because it is not "joint" but separate possession. (Greene P. 120, 157; Hoenshell P. 154, 5.)

"Name" is also the object of "into" by which it is governed in the first phrase, and understood with "into" in the other two phrases.

As "name is governed by "into" in each phrase, so "into" refers to baptizing as its antecedent term of relation. Whatever "baptizing" requires in the first phrase is additionally required in the other two phrases. The coordinate conjunction "and" connects similar elements and constructions, (Greene P. 322, Rule 11; Covell's Digest of English Language.)

"And" connects "into the name of the Father, and of the Son, and of the Holy Ghost." Hence they are similar. Therefore Christ commanded baptism into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost, or into each person of the trinity. If Christ had said "Baptizing them into the name of Father, Son

and Holy Ghost, (joint possession) one act would suffice, but since he said "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," (separate possession), three acts or a threefold immersion is required.

Triune baptism is three immersions in one baptism, as the trinity is three divine persons in one Godhead, or trinity in unity. To make this more plain to the reader, it may be illustrated this way: Jesus went into Martha, Mary and Lazarus, (one home); or Jesus went into the home of Martha, Mary and Lazarus, (one home). And Jesus went into Mary's, Martha's, and Lazarus' home, (three homes). And Jesus went into the home of Mary, and of Martha, and of Lazarus, (three homes). The first is joint possession, the home owned jointly; the second is separate possession, three homes owned separately.

Now take "Baptizing them into the Father, Son and Holy Ghost's name," (one name); and baptizing them into the name of the Father, Son and Holy Ghost, (one name); and "baptizing them into the

Farther's, and the Son's and the Holy Ghost's name," (three names); and "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," (three names), into which we are to baptize. And as it would take three acts for Jesus to go into the home of Mary, and of Martha, and of Lazarus, so it takes three acts for us to baptize into the name of the Father, and of the Son, and of the Holy Ghost. This distinction is made clear by all authors who treat such constructions in language.

As seen above, the commission, (Matt. 28:19) is elliptical, the words "into the name" being omitted before "of the Son" and "of the Holy Ghost." In such constructions, "The words omitted must be restored before the sentence can be analyzed or parsed." (Harvey's Eng. Grammar, P. 181 note 1.) This idea is maintained by all authors who treat such conditions.

Some analogous sentences will now be given to support the position taken on this matter. As stated above, "baptizo" indicates the repetition, and the number of prepositional phrases con-

nected with it, the number of repetitions.

(Matt. 28:19) "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Three names into which we are to baptize, three acts. (John 19:20; Luke 24:38) Pilate wrote a title "in letters of Hebrew, and of Latin and of Greek." Three acts of writing.

(Acts 7:36) Moses showed signs in Egypt, and in the Red Sea, and in the wilderness. Three acts of showing signs.

(Ex. 29:20.) "Put it (the blood) upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot." Four acts of applying the oil.

(I Chron. 29:29) (Acts of David) "are written in the history of Samuel the Seer, and in the history of Nathan the prophet, and in the history of Gad the Seer." Three acts of writing David's history.

(Jer. 32:44.) (In land deals) "Call witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah,

and in the hill country, and in the cities of the south." Five places in which to obtain witnesses. In such constructions as many acts are required as there are prepositional and verbal phrases. These are all taken from the Bible.

Now take some similar constructions in common use: Recite the commission giving it in the language of Matthew, and of Mark, and of Luke. Three acts. Give me your signature, writing it in the book of Matthew, and of Mark, and of Luke. Three acts of writing your name.

At the factory, a chair is finished by dipping it into the tank of stain, and of the filler, and of the varnish. Three acts of dipping. Just so, three acts in "baptizing into the name of the Father, and of the Son, and of the Holy Ghost.

CONFERENCE DECISIONS

Zora Montgomery

Acts 15

We all believe that the Holy Spirit directed the decisions of the first confer-

ence which was held in Jerusalem. Just so, He shall direct the decisions of later conferences as well, if we meet with that purpose in view, as did those men of old.

I was much impressed with our last conference and I believe that the Holy Spirit was present and directed the decisions that were made. When we were ready for the decisions to be made they were made in a peaceful way. Likewise as far as I know it has been so in all our conferences. True, before we came to some decisions much disputing was done. Some, seemingly harsh words, through misunderstandings, may have been said. But, let us remember it was not the whole body that said these words. It was only individuals. I believe that the Holy Spirit was with the body and the decisions were formulated and made according to God's will.

This being the case, that the Holy Spirit has directed our decisions, it is up to each lay member, official and elder to be guided by the decisions. We have no right to set up our own judgment against the de-

cisions of the Holy Spirit and say that any of these decisions are wrong. It is dangerous to do so. Will we dare trust our own judgment rather than the guidance of the Holy Spirit and God's word?

We are to be guided by the decisions of Conference, and not what certain individuals said in conference before the decision was made. Not everything said in the conference at Jerusalem could have been directed by the Holy Spirit. The word says, "And when there had been much disputing, Peter rose up," etc. We find there was disputing at this conference. I don't believe the Holy Spirit will direct one person to say one thing and another person to say the opposite thing. According to this scripture quoted, we can not rest assured that the Holy Spirit will direct each individual in what they say at all times, but when the brethren have held their peace (see verse 13) and the vote is taken and the decision made, I see no reason why we should doubt the guidance of the Holy Spirit. I believe if all could believe this way, we would not have the trouble

we do sometimes in our churches.

I believe our conference decisions thus far have been made according to the directions of the Holy Spirit. But if one body here will set up its judgment against any of these decisions, and say it was not made according to the directions of the Holy Spirit, and another body in some other place will do the same thing with other decisions, what finally will all our decisions amount to? How long in this way could we expect the guidance of the Holy Spirit in our conferences? "My spirit shall not always strive with men." (Gen. 6:3.) If we do not obey, how can we expect God's guiding hand to lead us?

For the good of the church and the saving of souls, let us trust God and His word and the guidance of the Holy Spirit rather than our own judgment.

Greentown, Ohio.

Words are always actions and actions are a kind of words.

We often do more good by our sympathy than by our labors.

IS THE LORD COMING ON SUNDAY?

Can you read anywhere in the Bible that the Lord is coming on Sunday? Why then the different manner of appearance in some during the week than on Sunday?

The six days of the week when we are among the world, and at our place of work or business, is the time we can let our light shine most. To let the people see where we stand and what we are. How can the world see what we are when we fail to let our light shine?

Is it that they are ashamed to dress during the week, when with their friends and comrades, like they do on Sunday? The Lord says in Luke 9:26, "For whosoever shall be ashamed of Me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels."

It is easy to do the things the Lord wants us to do while we are with the other brethren and sisters on Sunday. But then Monday comes and we must go

about our work at home or away from home.

Just for example let us take a sister on Monday morning, instead of putting on a reasonable length, plain dress without trimmings and a nice covering with strings, she puts on a worldly bought dress with belt and buttons for trimmings, shorter in length; maybe and maybe no strings on her prayer covering, and prefers no doubt, to put something else on her head instead of her bonnet. Away she goes to work! Can the world see where she belongs? When the church polity says, plainly made garments, free from ornaments and unnecessary appendages, not to wear the modern short and sleeveless dresses, that plain bonnets and hoods be the headdress, does it mean just on Sunday?

If the Lord would come while this sister is on her way to work, would He know her? Would she say, "Lord, I didn't know you were coming today. I have a good Sunday dress at home." If its alright to wear such clothes during the week, why not wear them then on Sunday? Is the

Lord coming on Sunday?

And those who think it not necessary to wear their prayer covering all the time but carry it in their pocket-books and before they go into services they put it on, as I saw at the annual conference, or go for it before prayer. Will the Lord come while you are praying or sitting in service?

If it is right to wear a plain garb on Sunday and we want to be a plain people, then it's right to wear our plain garb all the time.

The brother, as well, for example, he comes to church on Sunday with a plain suit on, a plain black hat, the world knows where he belongs. But then Monday comes and he, too, must go to his work or place of business. Instead of putting on his plain suit he will probably put on a vest with some kind of a jacket over it and prefer also a type of cap instead of his plain black hat. Away he goes to work! If the Lord should come while this brother is at work, would He know him? Would he say, "Lord, I didn't know you were coming today. I have a plain suit and hat at home. I just

wear this for work. When the apostle foretells of signs of Christ's coming in Matt. 24:17-18, he says, "Let him which is on the house top not come down to take anything out of his house. Neither let him which is in the field return back to take his clothes."

Still another example. Some might have children going to public school who are also united to the church. Do they look like brethren and sisters during the week at school, as on Sunday?

I think it would be much wiser to dress during the week and all the time the way we want to be dressed when Jesus comes.

I agree we should keep the Sunday holy, and reverent, but I think we should practice our Sunday habits the other six days of the week too. For the Bible tells us in Matthew 24:42, "Watch therefore: for ye know not what hour your Lord doth come."

So let us fit and prepare ourselves: so when He does come, we will be ready, no matter what day He comes.

F. E. L.

HEAR HIM

How startling this voice direct from heaven must have been to those three that were on the mount with our Savior: The command to hear Him. 'Tis one of the most wonderful incidents in the life of Christ. The lessons to be learned from it are inexhaustible. Peter and John both refer to the power and glory resulting from the occasion. How effective for us if obedience on this line were ours. What a wonderful opportunity is ours to hear Him all of our life time.

How sweet when we first get our minds consent to be still long enough to listen to His voice. He says "Come unto me all ye that labor and are heavy laden, and I will give you rest." Though we should be slain under the power like Saul of Tarsus; if we are obedient to the heavenly calling as he was, we could move multitudes in the right direction. We are missing so much by not heeding. He speaks many times when we try to drown the heavenly voice by satisfying our selfish desires. We afterward suffer not only for the present, but

later we see the results with regret. Do you think we can stop long enough with all the bustle turmoil and rush to hear Him?

I'm sure we take time to reflect when we are stricken down helpless, suffering with pain and sickness; or perhaps some terrible calamity comes to our own home and fireside. Why don't we hear Him at the opportune time? Perhaps we have abused our privileges. He has a message for each of us. "Beware that thou forget not the Lord thy God." (Deut. 8:11.) The enemy is putting forth every effort to make us forget Him. He comes as an angel of light to lure us to our own destruction. How about the friend you might win to Christ? Are you taking part in his unchristian amusements, just to be social? They're pitfalls perhaps to drag you down. Hear the voice of Jesus say, "Watch ye therefore: for ye know not when the Master of the house cometh." What is more beautiful than to have one yield to Christ? This gives joy the world knows nothing of.

There comes a time when we are called on for a de-

cision about certain matters. If we decide it too hurriedly we satisfy our own selfish desires, and find we have missed the goal. We ask, why has this happened? The answer echoes back, We have failed to hear Him. Don't grieve over lost opportunities, you're not getting anywhere. Doesn't the Psalmist say, Though he fail, he shall not be utterly cast down, for the Lord upholdeth him with his hand? Don't be despondent, be like the little drummer boy when told to beat a retreat as the battle was on the verge of despair. He answered, I don't know how to beat a retreat, but I know how to prevent a defeat. He rattled away on his drum such a shout to victory that he aroused the soldiers to new courage; and saved the battle.

Let's rally to the front. There is no time to lose. Our God is our Captain. He never lost a battle. This little poem is effective here:

"Are you almost disgusted with
life little man?

I tell you a wonderful trick
That will bring you contentment, if
anything can,
Do something for somebody
quick."

I hear you say, I don't see anything to do. When Lincoln helped the pig out of the mud, he soiled his clothes, but said he eased his conscience. A conscience void of offence fits us to hear the voice of God. The hill may be very steep, but the climbing is worth the while. 'Twas on the mountain top this wonderful voice caused the disciples to humble themselves and lose sight of everyone but Jesus. "They saw no man save Jesus only." "Hear him," come so distinctly they could not mistake the words. It comes to us just as forcibly.

Some wise man has said, "The Book of Human Life" is written by two authors, God and the individual. What is your goal, your hope? You must pay the price, meet conditions and obey the voice of God.

Our lives are songs; God writes the
words,
And we set them to music at
pleasure;
And the song grows glad, or sweet
or sad,
As we choose to fashion the
measure.

We must write the music, whatever
the song.
Whatever its rhyme or metre;

And if it is sad, we can make it glad,
Or if sweet, we can make it
sweeter.

—Selected.

SEPARATION FROM THE WORLD A TEST OF SONSHIP

Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (II Cor. 6:17-18.)

This is a very wonderful lesson in II Cor. 6. It contains at the end a promise that if we will separate ourselves from this old world, God will be a Father unto us and we shall be His sons and daughters. There is a clear-cut line drawn between Christians and sinners, between the church and the world; and I trust that as you read this message, you will be able to see which side you are standing on. If you are not on Gods side, I trust you will cross over and be on the right side.

Cotrasting Principles

The Lord has taught us by contrast which side belongs to Satan, and which belongs to God. He has taught us in so many different places

by contrast that there ought to be no doubt left in your mind as to which side you are standing on. In this little scripture lesson, He speaks of righteousness and unrighteousness, light and darkness, Christ and Belial, believers and infidels, the temple of God in comparison with the temple of idols. So I feel that if we have no further scripture than just what we have quoted, we ought to be able to know exactly where we stand. We know there can be no agreement or fellowship between righteousness and unrighteousness. There is bound to be a separation. The man who does right is righteous, and the man who does wrong is unrighteous. That which is right cannot be wrong. It sounds very simple, but after all that is just the ABC of salvation. We need to know that we are either right or wrong, either righteous or unrighteous. There is no neutral ground when it comes to Christianity, and I am glad of that. If there was a "No Man's Land," a place between Christians and non-Christians, it would be packed to the very limit, because there are many folks who

are trying to take a neutral stand. They endeavor in a way to serve God, and yet, are worldly. They try to be good, and still do not want to surrender completely to true Christianity. God does not have any neutral zone. You have to be out and out for Him or else you are over the other side of the fence. I trust that as you read, you will take inventory.

Light or Darkness

Every one ought to be able to tell the difference between day and night. In making the comparison between Christians and the world, Paul asks the question, "What communion hath light with darkness?" We are either children of the light or we are children of the darkness. I think it is only fair that I should ask you to examine yourselves and see where you stand. If you are not walking in the light, you are walking in darkness. Jesus Christ Himself is the true Light, and only those who are His followers are walking in the light. He goes a step farther and says, "What concord hath Christ with Belial?" That is to say, what can there be in common between

Christ and Belial? "Or what part hath he that believeth with an infidel?" I know today it is not popular to draw distinction? It is not popular to tell folks they belong either to God or the devil. Some try to be so charitable, when it comes to things pertaining to Christianity, that they compromise the truth and endeavor to make Christians of those who have never been born again. They say, "Oh, he is good, kind-hearted, and surely he is a fine fellow." I had a very nice chap come to my office during this past week and speak to me about a matter. As I looked at him I said, "Have you ever been born again?" He said, "I hope I am a Christian." I said, "Have you ever had an experience of the new birth?" He said, "No, I cannot say I have." Yet, he hoped he was a Christian. My brother, there can be no such thing as Christians without the new birth. That is the first fundamental of Christianity. If you have not been born again, you are not a Christian regardless of the life you live, the church you attend, or the profession that you make. You are still in darkness, you are still

over on the side of the unsaved. You are still serving Satan. You are still in the same class as the infidel. God's people are a separate people. They have recognized the power of the blood of Calvary. They have accepted the Lord Jesus Christ as their personal Savior, and stepped over on God's side through an experience of the new birth. They have entered the strait gate.

Two Gates and Two Ways

You remember, Jesus in teaching by contrast, told us there were two gates. He said one is a strait gate, the other a wide gate. All the followers of the Lord have gone through the strait gate—a difficult gate, rather hard to enter. It is not something you just walk through. You have to meet certain conditions in order to pass through it. Those conditions are old-fashioned, genuine repentance, a stepping away from the world, and a drawing toward God; in other words the new birth. Sinners are those who have passed through the wide gate. Surely you know whether you have been through that strait gate or the wide one.

You know whether you have humbled yourself and gone through the strait gate, or whether you are just going on a church member, one who has never had a definite experience.

Then He told us about two ways. He said one is a narrow way, "Which leadeth unto life, and few there be that find it." He says there is a broad way, "That leadeth to destruction, and many there be which go in thereat." Certainly you know whether you are on that narrow way with the Lord's despised few, the road that leads upward; or whether you are going with the crowd that travels downward. If you are traveling the way that leads to life eternal, it is the way that few are travelling. If you are going on the broad way, the world is there. The masses are going that way, for it is an easy way, but it is the way of destruction. If you are going on the easy way, you are on the wrong road. If you are going the way that has a downward trend to it, then you are on the wrong road. You do not toboggan your way to heaven. You climb. If it is easy to drift along, there is

something wrong. You have to toil and pray and hold on to God, until at last the eternal light of heaven breaks in your face.

Trees and Their Fruits

God told us of two trees, one bearing good fruit and the other bad fruit. Certainly you know what your fruit is. The fruit is a product of your every day life. What kind of fruit are you bearing? Are you having an influence for good and for God? Are you making folks better by your life? Can folks look at you and say, "There is a man who is honest in his dealings; there is a man who shows Christ in his life; there is a man who is a Christian?" Or when men see your life, do they say, "That man belongs to the church and does things I would not do. He takes God's name in vain. I find him at the dance halls. He uses tobacco, and takes a drink once in a while." I do not blame a sinner for looking you over. I think a sinner ought to inspect every church member. If you are not measuring up to the Bible, then I think you ought to be criticised. Thank

God! the grace of God can enable you to live clean—righteously, soberly, and godly in this present world.

If you love the world, the love of the Father is not in you. "Whosoever therefore will be a friend of the world is the enemy of God." That does not mean that we cannot help our fellowmen, that we cannot do any good and charitable deed. When we speak of the world here, we mean that which is unrighteous, that which is detrimental to our spirituality. We cannot love those things and love God.—Selected.

MORNING PRAYER

God help me find a little space
In early morning tide to pray;
Before one of the days bright hours
Has slipped away.

Take from my heart the haunting
doubt
And in the silence make me
know
That Thou hast patterned out for
me
The way to go.

Whatever gifts the day may bring,
Give me the grace to understand;
Nor turn one proffered good away
With blundering hand.

God help me find a little space
In early morning tide to pray.
Attune me to Thy perfect plan
For this new day.

NEWS ITEMS

SWALLOW FALLS, MD.

We, the Swallow Falls Dunkard Brethren church, met in council meeting Friday afternoon, September 18th with Bro. L. B. Flohr in charge. The meeting was opened by singing hymn No. 201 and then Bro. Flohr read Luke 21:1-22, and led in prayer.

There were several items of business to be taken care of. One was the election of Sunday school officers and teachers. Bro. Charles Sines is superintendent; Bro. W. A. Taylor was elected as presiding elder here. Other business was disposed of and the treasurer's report read.

Our two weeks' series of meetings were brought to a close with our love feast Saturday, September 19th and an all day meeting Sunday, September 20th. There were thirty-five in all surrounding the Lord's tables. Bro. Kegerreies officiated.

We were made to rejoice when two precious souls were willing to leave sin and accept Jesus as their Savior. We pray that they will ever be faithful and let Jesus be their guide.

We wish to thank the visitors for being with us and for the part which they took in the meetings. We hope that you will come again and enjoy God's blessings with us.

Pray for our congregation here that we may grow stronger and work for a better home in heaven. We are told in the scripture that

"The prayers of the righteous availeth much."

Ethel Taylor, Cor

PLEVNA, IND.

The Plevna Dunkard Brethren church met in regular quarterly council September 12th at one o'clock.

Services were opened by singing hymns No. 20 and 266. Bro. Kooner read the 91st Psalm and led in prayer. Bro. Lorenz then took charge.

One letter was granted. All work was disposed of in a Christian way. Arrangements were made for our love feast which is October 3rd, preceded by two weeks' meetings with Bro. A. B. Rice as our evangelist. A hearty invitation is extended to all to come and worship with us.

Lela Lorenz, Cor.,
R. 4, Kokomo, Ind.

ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD

Romans 8:23

Just how this statement can be true Perhaps has often puzzled you; You've wondered how that "all things" could

Work out for your eternal good: How trouble, sorrow, and unrest, Could work together for the best; How this could be, you did not know, And yet, you felt, it must be so.

Now "all things" mean, both good and bad, Yea, things that really make you sad;

It means your sickness and your health,
Your poverty as well as wealth;
Of trouble you will have your share,
While in this world of toil and care;
But rest assured you have a Friend,
Who knows your life from start to end.

Should God permit dark clouds
some day

To cast a gloom across your way,
Just take it as your Father's will;
You're in His care, He loves you still;

Be not alarmed, nor be cast down,
'Tis through these trials you win a crown;

All earthly sorrow soon shall cease,
While joys eternal shall increase.

There's much we do not understand,

But "all things" are within His hand;

Remember, God's mysterious plan
Cannot be solved by mortal man;
But when we reach the land of rest,
We then shall see that He knew best;
The things we had not understood,

We'll realize were for our good.
Selected, Ralph K. Frantz,
Peru, Ind.

SPEAK KINDLY

Speak kindly, for our days are all too few

For angry strife;
There is a deep meaning, if we only knew,

In our brief life.
No nobler mission can be ours if we
A pang can stay;
Or if, amidst the rush of tears, we see,
Wipe one away.

Speak kindly. Gracious words, God
God given,

Are never lost;
They come all fragrant with the
breath of heaven,

Yet nothing cost.
Kind words are like kind acts—
they steal along

Life's hidden springs;
Then, in the darkest storm, some
little song

The sad heart sings.

Speak kindly, graciously, for all
around

Are pains and smarts;
The very air is full of moans and
sounds

Of breaking hearts.
Seek, seek to bind them up as once
did He,

Thy gracious Lord;
Then surely will his hand bestow
on thee

A bright reward.
—Selected.

WHY THESE CHANGES IN DRESS?

(An inquiry into the
reason why Christian
people follow the immodest
styles of the world.)

How to cover the human
body has been a problem
ever since God undertook to
clothe naked Adam and Eve
after the fall.

Some Bible Incidents

Jacob demanded that his
household change their gar-
ments as they came near
Bethel on their return from

the East. God gave very exact instructions as to the clothing of the priests that ministered in the Tabernacle. Moses, inspired of God, said explicitly that a woman should not wear that which pertaineth unto a man, and that a man should not put on a woman's garment. A Babylonish garment was involved in Achan's sin that brought defeat to Israel before Ai. The naked worshipers of the golden calf at Sinai brought death to three thousand as a penalty. The two great apostles, Peter and Paul, explicitly instructed that Christian women shall adorn themselves in "modest apparel."

Testimony of Religious Leaders

Coming to more modern times, the great Christian leaders of all denominations have been outspoken in their condemnation of worldly dress. George Fox, the Quaker, demanded plainness of attire. John Wesley, the Methodist, was outspoken in condemning worldly dress. Judson, the Baptist, deplored the dress even of women who had been sent out as missionaries.

Charles G. Finney, the Congregationalist or Presbyterian, was extreme in his denunciation of worldly dress, but was blessed of God in some of the greatest revivals America ever saw. And there are preachers in our day who speak plainly on the subject of dress. All the church manuals and disciplines that we have read encourage modesty of dress. Yet, in spite of this, we have fallen on times of the greatest immodesty on the part of women professing godliness.

Some Glaring Changes

The most glaring changes in women's attire has been in regard to their lower extremities. Fifty years ago, and even less, women were extremely careful to see that their feet and legs were made as inconspicuous as possible. They wore high shoes and their skirts met their shoes and their hose were seldom seen. Little girls were taught to keep their skirts down, and were delighted when mother said it was time to put long dresses on them. The long skirt was their introduction into the ranks of young womanhood.

But by some means all this has changed. The shoes are now low, the skirts are knee-high and the hose either flesh-colored, looking like bare legs, or a color that makes their legs the most conspicuous part of their body. When it comes to children, little girls' dresses are almost hip-high and legs entirely bare with roll-down socks, and it is nothing unusual to see girls as large as women walking the streets with scarcely anything below their hips. The newspapers print pictures of what they call prize-winners in beauty contests with scarcely any clothes, with the legs bare to the hips. All this has practically reversed the ideas of beauty as judged by the standards of fifty years ago, and even twenty-five years ago.

The Greatest Inconsistency

All the above we might explain as worldliness of the worldling and let it go at that, but where it pains us is to see to what extent these things have invaded the circles of Christian people. It is no uncommon thing to see little girls of Christian parents of high profession

going to Sunday school with bare legs and almost hip-high dresses, and little boys with pants above their knees and legs bare, and little jackets on with short sleeves. Such things would not have been considered at all proper when the mothers of these girls and boys started to Sunday school. Does this indicate progression in holiness, or is it retrogression toward the world? It seems to us anyone ought to be able to answer this question intelligently.

But a still more glaring inconsistency is to see women professing holiness dressing themselves in these worldly styles. Why is it that skirts are some inches shorter than last year? Have you grown in grace to produce the change? Have you read something in the Bible that has led you to make the change? Was it revealed to you in prayer one day that you would more adorn the doctrine of holiness by shortening your skirt? Answer these questions. Will you not be obliged to say that the only reason why the change was made was to conform to the changing styles of this world? Does not the Bible plainly say to

not be conformed to the world? And where can people more clearly show their conformity to the world than by following the styles of the world?

I have been made to admire the extent to which in some holiness circles women have retained their hair, how they have long sleeves in their dresses, and their dress necks approximately where they should be. But the deplorable thing, and to us hard to explain, is why these same women will wear their skirts so short and have such light-colored hose that makes their legs the most conspicuous part of their bodies. I hear preachers quite generally condemning short sleeves, low necks, bobbed hair, and the like, but it seems as though the leg-show has escaped their notice. To our mind this is the most deplorable feature of the whole undress parade. As an illustration the evil of the practice, we give the following:

A woman who was caring for girls in a rescue home one time asked the girls what they considered their chief capital in catching men. The reply was that they considered the display

of their legs was their chief attraction. That was in the days when Christian women concealed their legs. But now the church women, even some professed holiness women, have been led by the cunning sleight of old Dame Fashion to adopt this immodest feature of clothing. Why are they so foolish? Why will they thus conform to the world?

What is Modesty?

When we refer people to their manual or discipline and to the Scripture demanding that women adorn themselves in modest apparel, we are met by the question, "What is modesty? What you think is modesty another person does not think is modesty," etc., etc. But we are sure it is possible for a woman to so dress, and dress becomingly, too, in such a way that every one who looks at her will be obliged to say in truth that she is dressed modestly. They may not admire her way of dressing, but they cannot say it is not modest. So modesty is not so great a problem as some would make it. It is only the woman who wants to conform more or less to the prevailing style who has this

difficulty of deciding what is modest.

Let us go on our knees about this question with the Bible open to I Tim. 2:9-10 and I Pet. 3:1-6 and an open mind and heart and see if we are justified in dressing as we do. There may be a cross in it, and there doubtless will be, but can we expect to be pleasing to the Lord if we refuse to bear a cross for Him who bore His cross for us, and even died on it to save us from this present evil world?

May we ask, What are you going to do about it? Are you going to dismiss this subject as the rantings of an old fogey, or are you going to accept this as light to walk in? You may say things have changed, and ideas of modesty have altered, but you will have to admit that ideas of modesty have had a tremendous reversal in the last decade or two. Have they been for the better or worse? If for the worse, why not amend your ways to stem the tide of immodesty that is sweeping the country? Do not let the matter die as good advice, but accept the principle and be guided by it.—The Gospel Minister.

THE BIBLE

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that Book to create light in the midst of darkness, to alleviate sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of its holy inspiration.—Robert Hall.

EVIL SPEAKING

Evil speaking is one of the snares of sinful pleasure. Put it away for the good of the church. "Let all bitterness, and wrath, and anger, and clamour and evil speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:31-32.)

It is necessary for the welfare of the nation that men's lives be based on the

principles of the Bible—
Theodore Roosevelt.

FRIENDS

Make new friends, but keep the old;
Those are silver, these are gold,
New-made friends, like new-made
wine,
Age will mellow and refine;
Friendships that have stood the test
Of time and change are surely best.

ADULT SUNDAY SCHOOL LESSONS

Oct. 4—Gen. 41:25-57.
Oct. 11—Gen. 42:1-24.
Oct. 18—Gen. 42:25-38.
Oct. 25—Gen. 43:1-34.
Nov. 1—Gen. 44:1-34.
Nov. 8—Gen. 45:1-28.
Nov. 15—Gen. 46:1-34.
Nov. 22—Psa. 100; I Thes. 5:1-28.
Nov. 29—Gen. 47:1-31.
Dec. 6—Gen. 48:1-22.
Dec. 13—Gen. 49:1-33.
Dec. 20—Luke 2:1-20.
Dec. 27—Gen. 50:1-26.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 4—Paul's Nephew Helps Paul.
Acts 23:12-24.
Oct. 11—Paul in a Storm at Sea.
Acts 27:9-44.
Oct. 18—Paul Tells What Love Does.
I Cor. 13:1-8.
Oct. 25—Obedience to Parents and
Masters. Eph. 6:1-9.
Nov. 1—Rewards of Believing and
Obeying God. Heb. 11:6-49.
Nov. 8—James Teaches Patience
and Prayer. Jas. 5:8-20.

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Dec. 6—Modesty, Temperance and
Truthfulness. Matt. 6:
28-29; I Cor. 10:31 and
Matt. 5:36.
Dec. 13—John Describes the
Heavenly Home. Rev. 21:
10:27.
Dec. 20—The Birth of Jesus. Luke
2:8-20.
Dec. 27—Review: Early Church
Characters. Acts to Rev.

BIBLE MONITOR

Vol. XX November 1, 1942 No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice	OUR WATCHWORD: Go into all the world and preach the gospel
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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HOLDING FAST OUR PROFESSION

Part 8

In our discussion of this subject we have noted various matters that are of vital importance to the church and that will contribute to the salvation or condemnation of our souls, depending on the position that we take in these issues confronting us. If, in our consideration of these matters, we find that we are not in harmony with the faith and practice of our forefathers it is an indication that we are not holding fast to the profession of our faith. We cannot consistently and earnestly contend for the faith once for all delivered to the saints and at the same time evidence glaring deviations, innovations and departures from

the faith in our own lives which the world can see. Souls that are not hardened through the deceitfulness of sin to the place that they are "past feeling" will not tolerate in their lives sin that is pointed out to them. If we as members of the Dunkard Brethren church find that we are not measuring up to the Dunkard faith as practiced by our forefathers, the wise thing, the right thing to do, is to hear the call of the Spirit of God, renounce and cast off the sinful practices, and get firmly established on the firm foundation. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:5)

In concluding this dis-

cussion we would like to stress the importance of holding fast the profession of faith which we made when we were received into the church by baptism and also of keeping sacred and unbroken those vows that we made to our God in that solemn hour. These vital matters will either justify or condemn us before our God on the day of judgment.

Let us notice again one of the inspired references which deals with the subject in mind. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." (Heb. 3:12-14.) It will be noted from this that our hope of everlasting salvation and justification depends not only upon our acceptance of Christ as the Son of God and our personal Savior, but also upon our steadfastness in our faith unto the end. Of what profit will it be to us

after we have accepted Christ if we go back again to the vain and sinful things of the world which we renounced. "Is this vain world a friend of grace to help us on to God?"

Paul testifies regarding those who walk after the flesh, despise government, are selfwilled and presumptuous. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire." (II Pet. 2:20-22.)

Then again we are told in Hebrew 6:4-6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost. And have tasted the good word of God,

and the powers of the world to come. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." In the light of these inspired declarations it is not only a shame and disgrace to repudiate our profession of faith and baptismal vows but it is a step that may condemn us to everlasting punishment in the fires of hell.

* These facts should impress us of the great responsibility that is ours in the welfare of our never dying souls and the danger that is inherent in a compromise with the flesh and the devil.

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him

with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:11-16.)

NOTICE

We have been rather low in manuscript for printing for some time and would appreciate a little more support along this line. "Write what thou seest, and send it unto the churches." Be sure and write your name on all manuscript sent in if you want it to appear in print.
—Editor.

Never contract a debt unless you are sure you can pay it; never make a promise unless you can keep it; and never expect to accomplish anything without hard work.

BIBLE MONITOR

West Milton, Ohio, November 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

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AN OINTING AS AN ORDINANCE

B. E. Kesler

It is scriptural for elders to lay hands on the sick members, accompanied by prayer, and anointing with oil for the recovery of the sick, and for the remission and forgiveness of sins. Christ gave power to each apostle to heal the sick by the laying on of hands, prayer, and anointing with

oil. To the twelve (Matt. 10:8); To the seventy ministers he sent out, (Lu. 10:9). This power was given by Jesus, along with other commands and duties. (Matt. 10:8.) This power was given to the seventy whom Jesus sent out. (Luke 10:1-17.)

This power was transmitted to others. Some in the churches had this gift or power, (I Cor. 12:9; 28-30 A. D.). They got this power by the laying on of the hands of the presbytery, (I Tim. 4:14; II Tim. 1:6-7; 65 A. D.). This power or gift is an official unction transmitted from one official to another.

God commanded this ordinance, Jas. 5:14. This alone is sufficient to establish it in the church. Those who love God, keep his commands, (Jno. 14:15; I Jno. 5:2-3.) Final salvation is conditioned on obedience. (Rev. 22:14.) God gave the command, apostles observed it, and we retain it and practice it. Elders now and not apostles are to perform it. (Jas. 5:14.) Hence it did not cease with the apostles, as some teach; but is co-extensive with the eldership. That is, it is a duty imposed

on the elders, and so long as there are elders this service may be enjoyed by the sick.

Precious promises are conditioned on it. Three things or blessings promised, the prayer of faith shall save the sick, the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." God has no other way of imparting these blessings. So it is only those who obey that get the blessings. These blessings are among the most precious of God's word.

Thus it will be seen that precious blessings are in God's word.

Thus it will be seen that precious blessings are in store for us when we are prostrate on beds of sickness by just simply calling on the elders to perform a service God has put into their hands for the comfort and healing of the sick. And when the conditions are met, in this case, as in all others, God's promise never fails. True, not all who are anointed recover. The reason for this may be found in defective faith, in irrevocable law of nature, in God's decree that all must die and in the malignant nature of the malady of sickness.

God doesn't restore a lost limb or organ, as the foot by accident or the eye by the same cause. To ask for this would be to tempt God.

So in this case as in others, it is our part to obey and God's part to make his promise good which he always does in one way or another. We may not understand all God's whys or wherefores, but we may obey and leave the result with him, being assured he will do his part faithfully and well.

SCATTER SUNSHINE

In a world where sorrow
Ever will be known,
Where are found the needy,
And the sad and lone;
How much joy and comfort
You can all bestow,
If you scatter sunshine
Everywhere you go.
Slightest actions often
Meet the sorest needs,
For the world wants daily
Little kindly deeds;
Oh, what care and sorrow
You may help remove,
With your songs of courage,
Sympathy and love.
When the days are gloomy,
Sing some happy song,
Meet the world's repining
With a courage strong;
Go with faith undaunted
Through the ills of life;
Scatter smiles and sunshine
O'er its toil and strife.

BETTER CHECK ON OUR CITIZENSHIP

Ammon B. Keller.

Never before was this question of national citizenship of as much importance to the human race as it is today, due to the condition the world is in at present.

This seems to be the only hope that many people entertain, hoping they are a citizen, of the country that will be able to endure the great conflict on to victory, trusting in arms, ammunition and all the forces of our land and sea, save the one and only power, which is able to save and protect us, namely God Almighty.

Occasionally we are asked the question, "Where is God, that He allows the war to exist?" The most appropriate answer I could give is, "Where are the people?" God has never forsaken his people unless they have first forgotten and walked away from Him.

How thankful we should be, that we have a God, that is able and willing to rescue us, if we are only willing to acknowledge and confess our sins to Him, and repent

of them and seek his path. (II Chron. 7:14.) "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their son, and heal their land." We notice in this scripture that it depends on our attitude toward these things, which exist today, and whether we act on it, or just take for granted it will be so, and are willing to do as the majority of people do, but dear reader, don't forget, where will the majority of people spend their eternity? Where will you and I?

Now Christian professor, is it important that we take thought of our Christian citizenship in such times as these, when prophecy is being fulfilled at such a rapid pace?

Do we have any proof of our citizenship, or how can we check on it? (I Jno. 3:14.) We know that we have passed from death unto life, because we love the brethren, he that loveth not his brother abideth in death. And again in Jno. 13:35, "By this shall all men know, that ye are my dis-

ciples, if ye have love one to another."

Now each one can check on him, or herself. If we love the brethren, will we be present when they assemble in the Lord's house for worship, will we be there in time for the opening devotions, or doesn't it make any difference to us, if we miss part of the worship service or not? And when we are present do we long to hear the word of God read, and expounded to us, or do we speak or whisper to the one beside us regarding things of this world and distract the other ones thoughts from the message.

If we love the brethren, will it be necessary for the Elder or Shepherd of the flock to continuously remind us of our worship services, love feasts, or revival services? "Where our treasure is, there will our heart be also."

During revival services do we plan our work so that we can be present whenever possible, or are we a little lax in the morning and then when it is time to go to church, we are not home yet, or not finished with our evening chores, or might it become necessary for us to

miss revival services, to go hunting for wild game, or must we stay away some times in order that we might have a little more of this world's gain?

In these days of gasoline and rubber rationing, do we use our fuel and tires first to follow the things of this world, or do we believe God's word, when He said, "Seek ye first the kingdom of heaven and all these things shall be added unto you."

Isn't it true that anything that we allow to get between God and us, to hinder us from serving him, is possible of being an idol to us. If we should be serving an idol, or idols of this world, could we have a just claim of citizenship in heaven? We all know the answer.

Another check, we can make on our proof of citizenship is "Evil Speaking." (Eph. 4:31) "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you." Also James 4:11, "Speaking not evil one of another brethren." When two or three of us are together might we be guilty of speaking something of our brother

or sister that we would not like him or her to know, that we have made the remark of them, or do we use the more excellent way, which Paul speaks of, through love go and speak to that one and try and win it. Let us remember one of the former references, "He that loveth not his brother abideth in death."

In all sincerity I believe this is one of satan's most powerful weapons to divide the unity of the church, or the work of God's kingdom here on earth. (United we stand, divided we fall.)

I hope I am not misunderstood, or have made the wrong impression on someone. Sin should be revealed and condemned, if it has not been confessed and restitution made for the same.

Discipline certainly is one important essential of the church, and sad indeed that it is neglected in so many today, and has robbed the power of the church to a great extent.

Now let us make these checks on our lives and use the more excellent way to fulfill our duty, to others. May God help us all to be faithful till He comes, that

we may be eligible to a heavenly citizenship.

R. 1, Lebanon, Pa.

THE BEARD

Being urged to offer something in regard to the scriptural authority why the people of God recommend the beard, I will offer a few thoughts to earnest seekers for reasons given in favor of wearing the beard. Notwithstanding, I realize my inability to do the matter justice in face of present conditions and the tide that sways mankind in these latter days when pride and fashion rule the hearts of many; and we seldom see a man with a beard. Most every one will admit the beard is a distinctive mark of nobility and honor if other general characteristics harmonize and if prompted by good motives. It is a mark that is seen at first sight and goes with them wherever they may appear. From a common moral standard, men wearing beards have ever been classed among those who have high ideals and live on a plane in civil life above the lower class, who live in sin and folly. We

then admit the beard is a prominent mark of distinction not worn to dishonor the body, but which nature itself tells us is an aid to the light of true worth that beams forth through the countenance of every true Christian soldier.

The Psalmist David, a character whom the Lord found after his own heart (and had a beard, I Sam. 21:13), saw the beauty of the countenance in man when he delighted in the ways of Jehovah. See Psalms 42:11, as we also find so beautifully described in the 133rd Psalm where David tells how pleasant it is for brethren to dwell together in unity.

Please read the 133rd Psalm to see what it is like. You will see the beard was a prominent feature and mark it in the illustration where brethren dwell together in unity. Where unity is, there love is, as the ointment described by David as the "dew of heaven descends upon the mountain of Zion," so the love of God may flow down and shine through the marks on individuals as the head, the beard and the garments giving reflections to the

light and abundance of the heart.

If Aaron would not have had a beard, David could not have referred to this mark in his beautiful Psalm. We find in the time of Moses and the law there were many duties given to observe and among them they were told not to mar the corners of their beard, etc. And in the time of David we find he desired to show kindness to the children of Ammon because their king, Nahash had died; and he sent servants to comfort Hanun, the son of Nahash. But the princes of the children of Ammon did not approve of this and they took David's messengers and shaved them and cut off their garments, so they were greatly ashamed. David told them to tarry at Jericho until your beards be grown, and then return.

This again, is testimony in favor of the honorable mark of wearing the beard.

Under the new covenant we have authorized duties given by Christ and his church to observe, and one of them is letting the beard grow. If a volation, shame and disgrace to have it shaved off in Israel's time,

may it not be the same under the new covenant?

As it then was a mark of honor and distinction, is it not a mark of distinction and testimony of the abundance of the heart now? And thus we may show the world that we are not servants of this world in fashion, even as Christ our leader was not of this world, "but as obedient children, obey the councils of the mystical body of Christ. If we are ashamed of these marks intended to show where we belong, we need not be surprised if our Savior will be ashamed of us when we appear before the Father and the Holy angels.

My dearly beloved, let us then not be ashamed to bear the mark of our Lord Jesus as recommended by him and the apostles through the church, so we may gain the friendship of God to divine acceptance.

—Selected.

Lovingly submitted, Jos.
H. Stark, Tipp City, O., R. 3.

The wicked borroweth and payeth not again: but the righteous sheweth mercy, and giveth. (Psa. 37:21.)

THE LIGHTHOUSE

"Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:105.)

Faith—Importance of

For by grace are ye saved, through faith; and not of yourself. (Eph. 2:8.)

For whatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. (1 Jno. 5:4-10.)

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Heb. 11:6.)

How Faith Comes

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20:31.)

So then, faith cometh by hearing, and hearing by the word of God. (Rom. 10:17.)

Faith Alone Not Sufficient

But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. (Acts 8:12.)

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? (James 2:14, 17-20.)

Ye see then how that by works a man is justified, and not by faith only. (James 2:24.)

Sel., Leroy Dick.

COMMUNION

Come, little children, now we may
partake a little morsel,
For little songs and little ways,
adorn a great Apostle;

A little drop of Jesus blood, can
make a feast of union;
It is by little steps we move, into a
full communion.

A little faith does mighty deeds,
Quite past all my recounting;
Faith, like a little mustard seed,
Can move a lofty mountain.
A little charity and zeal,
A little tribulation,
A little patience makes us feel
Great peace and consolation.

A little cross with cheerfulness,
A little self-denial,
Will serve to make our troubles less
And bear the greatest trial.
The Spirit like a little dove,
On Jesus once descended;
To show his meekness and his love,
The emblem was intended.

The title of the little Lamb
Unto our Lord was given;
Such was our Savior's little name,
The Lord of earth and heaven.
A little voice that's small and still
Can rule the whole creation;
A little stone the earth shall fill,
And humble every nation.

A little zeal supplies the soul,
It doth the heart inspire;
A little spark lights up the whole,
And sets the crowd on fire.
A little union serves to hold
The good and tender-hearted;
It's stronger than a chain of gold,
And never can be parted.

Come, let us labor here below,
And who can be the straitest;
For in God's kingdom all must know
The least shall be the greatest.
O give us Lord a little drop
Of heavenly love and union,
O may we never, never stop
Short of a full communion.

A WARNING TO YOU, MY WAYWARD FRIEND

There is a land of pleasure,
Where streams of joy forever roll,
'Tis there I have my treasure,
And there I long to rest my soul.
Long darkness dwelt around me,
With scarcely once a cheering ray,
But since my Savior found me
A lamp has shown along my way.

My way is full of danger
But 'tis the path that leads to
God;
And like a faithful soldier,
I'll march along the heavenly
road;
Now I must gird my sword on,
My breastplate, helmet, and my
shield,
And fight the hosts of Satan,
Until I reach the heavenly field.

I'm on the way to Zion,
Still guarded by my Savior's hand;
O, come along dear sinners,
And view Emmanuel's happy land:
To all that stay behind me,
I bid a long, a sad farewell!
O come! or you'll repent it,
When you shall reach the gates
of hell.

The vale of tears surrounds me,
And Jordon's current rolls before;
O how I stand and tremble,
To hear the dismal waters roar!
Whose hand shall then support me,
And keep my soul from sinking
there,
From sinking down to darkness,
And to the regions of despair!

This stream shall not affright me,
Although it takes me to the grave;
If Jesus stands beside me,
I'll safely ride on Jordon's wave:

His word can calm the ocean,
His lamp can cheer the gloomy
vale:

O may this friend be with me,
When through the gates of death
I sail!

Come, then, thou king of terrors:
Thy fatal dart may lay me low;
But soon I'll reach those regions
Where everlasting pleasures flow:
O sinners I must leave you,
And join that blessed immortal
band,
No more to stand beside you,
Till at the judgment bar we stand.

Soon the archangels' trumpet
Shall shake the globe from pole
to pole,
And all the wheels of nature
Shall in a moment cease to roll.
Then we shall see the Savior,
With shining ranks of angels
come,
To execute his vengeance,
And take His ransom'd people
home.

LIFE'S RAILWAY TO HEAVEN

By B. E. Kesler

Life's railway to heaven by Jesus
was made,

*Get on the gospel train
From earth up to glory the rails are
all laid,

*Get on the gospel train. (Heb.
10:19-20; Eph. 2:18.)

CHORUS

Get on the gospel train, Get on the
gospel train,
Our Christ is conductor, He's
engineer too,
He's running on the main.

Get on the gospel train, Get on the gospel train,	So now to show love and humility sweet,
Just give Him your ticket, He'll pilot you through	Obey my command in the washing of feet.
Get on the gospel train.	(Jno. 13:13-15; I Tim. 5:9-10; Jno. 13:34-35)
With faith as your ticket, the Spirit your guide,	My table I give, in my kingdom, to you,
You now with believers in safety way ride.	Feast thus together, till I serve you anew.
(Heb. 11:1-6; Jno. 61:13)	(Jno. 13:2-4, 12-28; I Cor. 10:21; Lu. 12:37; Rev. 19:7-9)
If you will repent and now turn from your sin,	The bread and the cup of com- munion I give,
A mansion, a robe and a crown you may win.	My death and my suffering to show while you live.
(Acts 17:30; Jno. 14:2-3; Rev. 6:11; Jas. 1:12)	(Matt. 26:26-27; Lu. 22:19-20; I Cor. 10:16; 11:23-26)
To enter His kingdom and ride on this train,	With kiss of affection and brotherly love,
You must be converted and be born again.	I bid you to greet, till I call you above. (Rom. 16:16; I Cor.
(Acts 3:19; 1P. 1:23; Jno. 3:5)	16:20; II Cor. 13:12; I Thess. 5:26; I P. 5:14)
If you would be pardoned and be saved today,	Your heads, men, uncover, women, cover instead,
With faith and repentance, in bap- tism, obey.	And thus in your worship, you'll honor your head.
(Acts 2:37-38; Mar. 16:16; Heb. 10:22; Acts 22:16)	(I Cor. 11:4-5-7-8; I Cor. 11:13-16; I Cor. 4:17.)
Baptized into Father, the Spirit, and Son,	Anoint you the sick, and in faith and trust pray,
For so we are taught and thus bap- tism is one.	And truly I'll save them, and raise them some day.
(Matt. 28:19; Gal. 3:27; Eph. 4:4-5)	(Jas. 5:12-16)
The Spirit now answers to Jesus' shed blood,	Thus teach all the nations, My laws to obey,
And tells us so truly, we're now born of God.	Assured of My presence, and bless- ing always.
(I Jno. 58-9; Jno. 1:11-12; Jno. 3:5-6)	(Matt. 18:20; Matt. 28:20; Matt. 4:4; Rev. 22:14)
We walk in the light and in fellow- ship true,	
And now His blood cleanses and sanctifies too.	
(Jno. 3:18-19; I Jno. 1:7; Eph. 5:26; Heb. 13-12)	

We're bound to that city with man-
sions so fair,
Come friends, and go with us, its
glories to share.

Now Jesus invites you, the Spirit
says come,
We'll journey together, and soon
be at home.

For you who are ladened and bur-
dened with sin,
The train is now waiting to take
you all in.

"Aboard" is the signal, friend, don't
be too late,
She soon will be leaving, and closed
be the gate.

The bell is now ringing, she's ready
to start,
Just give us your hand, and give
Jesus your heart.

*Thus with each stanza.

NEWS ITEMS

LITITZ, PA.

We are expecting to start a series of meetings on November 8th, with Elder J. P. Robbins of Ohio in charge. We extend a hearty invitation to all who can to attend these meetings. May we all pray for the success of these meetings.

Susanna B. Johns,
35 E. Lincoln Ave.,
Lititz, Pa.

WAYNESBORO, PA.

The Waynesboro congregation will begin a series of meetings Novem-

ber 8th to continue two weeks. Bro. Addison Taylor, Oakland, Md., will be the evangelist.

Our love feast will be held on Thanksgiving day, November 26th. To these services all are welcome.

Sister Mildred Demuth, Cor.

GOSHEN, IND.

We met in quarterly council September 19th at 1:30 p. m. The services opened by singing No. 201. Bro. B. E. Kesler read from Phil. 2, and led in prayer. Previous minutes were read and business proceeded. A home for the aged was discussed and was placed in the hands of a committee.

It was decided our young people are to conduct one Sunday evening service out of each month.

The deacons had made their annual visit and brought reports of all being willing to labor on in the Master's vineyard.

If conditions are such that we can we will hold our love feast at the close of our series of meetings which begin November 1st.

Our council closed with a song followed by prayer by Bro. Harry Gunderman.

Sarah E. Yontz,
Shipshewana, Ind.

ORION CHURCH

The Orion congregation expects to hold their love feast on October 31st, services starting at 2 p. m. We invite all that can to come and enjoy these services with us.

Elder A. B. Rice of Frederick, Md., will conduct a two weeks' revival here, starting November 15th.

Clarence Surbey, Cor.

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OBITUARY
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ANDREW M. RAVER

Andrew M. Raver was born in York county, Pa., January 19, 1863, and passed away in the York hospital where he had been taken for treatment on August 18, 1942, aged 79 years, 6 months and 29 days. He had been in failing health for some time, suffering three strokes.

He was baptized and affiliated himself with the Church of The Brethren for about 20 years, then about nine years ago he transferred his membership to the Dunkard Brethren church to which faith he was faithful till death.

He resided in his late residence from childhood and shared his home with two sisters and a brother. One older brother also survives.

Funeral services were held in Shrewsbury Dunkard Brethren church Thursday afternoon, September 3, 1942, conducted by Elder J. L. Myers, assisted by Elder J. H. Myers and C. M. Stump. Interment in adjoining cemetery.

C. M. Stump, Cor.

NO TIME FOR GOD

You have time to build houses
 And in them to dwell,
 And time to do business,
 To buy and to sell;
 But none for repentance,
 Or deep earnest prayer,
 To seek your salvation
 You've no time to spare.

You've time for earth's pleasures,
 For frolic and fun,
 For her glittering treasures
 How quickly you run.
 But care not to seek
 The fair mansions above,
 The favor of God
 Or the gift of His love.

You've time to take voyages
 Over the sea,
 And time to take in
 The gay world's jubilee;
 But soon your bright hopes
 Will be lost in the gloom
 Of the cold dark river of death
 And the tomb.

You've time to resort
 Of woods, mountain and glen,
 And time to gain knowledge
 From books and of men;
 Yet no time to search
 For the wisdom of God
 But what of your soul
 When you're under the sod.

For time will not linger
 When helpless you lie,
 Staring death in the face
 You will take time to die;
 Then what of the judgment?
 Pause, think, I implore!
 For time will be lost
 On eternity's shore.

Selecter, Susanna B. Johns,
 35 E. Lincoln Ave., Lititz, Pa.

LIFE'S PATHWAY

See the human host advancing,
 From the cradle to the grave;
 Each one with a special duty,
 Each one with a gift God gave.
 There's the babe so pure and guiltless,
 As it lies on mother's knee;
 What great seeds within are hidden,
 Soon to grow up as a tree?

Yes, a tree with all its branches,
And a crooked trunk or strait;
Which depends on home influence,
Gentle guidance not too late.

Next in line come buoyant youngsters

Frolicking to school each day;
There to learn the ways of wisdom,
Aid in traveling life's rough way.

Life is like a narrow pathway,
Many gateways on each side;
Some of them are closed to entrance
But a few are open wide.

So each one will choose an opening,
And must surely take one way;
But unless their guide is Jesus,
Life will just be thrown away.

Some are heeding to God's warnings,
Glad to walk in God's great plan;
While the rest just move on careless
Of the leading of Christ's hand.

Now we see the greater masses,
Who are settled in life's work;
Mixed with those in unemployment,
Who their duty always shirk.

Now a lovely picture greets us,
Age in whom all virtues blend;
Who will hear the Master saying,
"Well done, faithful servant,
friend."

Others we can't help but notice,
Whom old Satan marred with sin;
Sadness of the awful thought that
They shall never reign with Him!

Life goes on as time continues,
Generations pass along;
Sure will come the day of judgment,
All men's sins will then be known.
Anna Witmer.

Stay, stay at home, my heart and
rest:

Home-keeping hearts are happiest.

MORBUS SABBATICUS

Morbus Sabbaticus is a disease peculiar to church members. The attack comes on suddenly every Sunday. No symptoms are on Saturday night. The patient sleeps well and wakes feeling well, eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning, then the patient feels easy and eats a hearty dinner.

In the afternoon talks about politics and reads the Sunday paper, eats a hearty supper, but about church time he gets another attack and stays at home. He retires and sleeps well and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday.

Peculiar features are as follows:

1. It always attacks members of the church.

2. It never makes its appearance except on the Lord's day.

3. The symptoms vary, but it never interferes with the sleep or appetite.

4. Never lasts more than 24 hours.

5. It generally attacks the head of the family.

6. No physician is ever called.

7. It always proves fatal in the end.

8. No remedy is known for it except prayer.

9 Religion is the antidote.

10 It is becoming fearfully prevalent and is swarming thousands every year permanently to destruction.

Sel., Levi G. Kline,
R. 4, Hagerstown, Md.,
Mennonite Home.

GOD HATH SPOKEN

I. Man's Nature

The heart is deceitful above all things, and desperately wicked: who can know it? (Jer. 17:9.)

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, thefts, murders, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. (Mark 7:21-22.)

II. Man is A Sinner

For there is not a just man upon earth, that doeth

good, and sinneth not. (Ecc. 7:20.)

There is none righteous, no, not one. (Rom. 3:10.)

For all have sinned, and come short of the glory of God. (Rom. 3:23.)

If we say that we have no sin, we deceive ourselves, and the truth is not in us!

If we say that we have not sinned, we make him a liar, and his word is not in us. (I John 1:8-10.)

III. God's Love of Man

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Rom. 5:8.)

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins. (I John 4:10.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

IV. Christ Died For Man

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. (Isa. 53:5.)

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

Who died for us, that, whether we wake or sleep, we should live together with him. (I Thess. 5:9-10.)

For when we were yet with out strength, in due time Christ died for the ungodly. (Rom. 5:6.)

V. Believe And Be Saved

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. (Acts 16:31.)

But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name. (John 1:12.)

Verily, verily, I say unto you, he that believeth on me, hath everlasting life. (John 6:47.)

VI. Assurance of Salvation

The Spirit itself beareth witness with our spirit, that we are the children of God. (Rom. 8:16.)

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. (I John 4:13.)

Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are

become new. (II Cor. 5:17.)

VII. God's Grace—Not Works

Now to him that worketh is the reward not reckoned of Grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (Rom. 4:4.)

For by Grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. (Eph. 2:8-9.)

Mrs. Geo. Swan,
Chicago, Ill.

AS

As ye would that man should do unto you, do ye also to them likewise.

As we have lived, so shall we die.

As the tree falleth so it lieth.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth on His name might not perish, but have everlasting life.

As thou didst send me into the world, even so sent I them into the world.

As for me and my house,
we will serve the Lord.

As a father pitieth his
children, so Jehovah pitieth
them that fear him.

As for man his days are as
grass.

As wax melteth before the
fire, so let the wicked perish
at the presence of God.

As for me, I will call upon
God.

As the heart panteth after
the water brooks, so panteth
my soul after Thee, O God.

As for transgressors, they
shall be destroyed together.

As for God, his way is
perfect.

As for me, I shall behold
thy face in righteousness.

As the heavens are higher
than the earth, so are my
ways higher than your ways,
and my thoughts higher
than your thoughts.

Quinter, Kans.

MY JUSTIFICATION

Verily, I have sinned, and
fallen short of God's glory.
What have I done but sin?
But I have not fallen short
of God's grace. I am un-
just, but He is the Justifier.
I am evil through and
through, but He, through
and through, is love.

Read Romans 3.

THE WILL OF GOD

A yieldedness to the will
of God is not demonstrated
by some particular issue; it
is rather a matter of having
taken the will of God as the
rule of one's life. To be in
the will of God is simply to
be willing to do His will
without reference to any
particular thing He may
choose. It is electing His
will to be final, even before
we know what He may wish
us to do. It is, therefore, not
a question of being willing
to do some one thing: it is
a question of being willing
to do anything, when, where
and how, it may seem best in
His heart of love.

We do not find out the
will of God from the Bible by
opening the Book and abid-
ing by the sentiment of the
first verse we may chance to
read. It is not a matter of
chance, nor is our relation
to His Word so superficial
that we may expect to find
His blessed mind for us by
blindly reading one chance
verse. We are to study and
know the scriptures that
every word of His testimony
may instruct us.

Crush out the habit of
looking for defects in others.

DRUNKARD'S CHILD

Out in the gloomy night, sadly I
 roam;
 I've no mother now, no friends, no
 home,
 Nobody cares for me, no one would
 cry,
 Even if poor little Bessie should die!
 Asking for work: but I'm too small
 they say,
 On the damp ground I must now
 lay my head,
 Father's a drunkard and mother is
 dead.

We were so happy, till father drank
 rum;
 Then all our sorrows and troubles
 begun;
 Mother grew paler, and wept every
 day,
 Baby and I were too hungry to play.
 Slowly they faded, and one summer's
 night
 Found their sweet faces all silent
 and white;
 And, with big tears slowly dropping,
 I said:
 Father's a drunkard and mother is
 dead.

CHORUS

Mother, oh! why did you leave me
 alone,
 With no one to love me, no friends,
 and no home?
 Dark is the night, and the storm
 rages wild—
 God pity Bessie, the drunkard's lone
 child.

Sel., J. J. Eyer,
 Wenatchee, Wash.

ADVICE AND PRACTICE

One day, not feeling over-well,
 I asked a doctor wise to tell

What drug or tincture would restore
 The health that I had known before.
 "Slow down, my boy!" was what he
 said,
 "Or very shortly you'll be dead!"

"Neither man's body nor his mind
 Was for this modern pace designed;
 The Lord intended and desired
 A man to rest when he grew tired,
 That he might sometimes stop and
 snooze,
 He gave man lots of time to lose.

"That's all! Henceforth don't
 overdo!
 And see me in a week or two.
 I'm sorry. I've no time to say,
 But I'm obliged to rush away.
 The car is at the door for me,
 I've seven more patients I must see.

"Remember—" as he grabbed his
 hat,
 "Eat plainer food—not too much
 fat!
 And take it easy! I must run.
 I'll never get my calling done!
 Although I'm tired as I can be,
 I've seven more patients still to
 see!"

THE PRAYER OF FAITH

Pray! Pray! In the old time way.
 Come, Christians gather 'round;
 Pray! Pray! The prayer of faith
 will bring God's blessings down.
 Pray! Pray! The only way to reach
 the saints high ground,
 Pray! Pray! The prayer of faith
 Will bring God's blessings down.
 Pray! Pray! "Where two or three
 Are gathered in My name,"
 Pray! Pray! The Savior says,
 "Am I in the midst of them."
 Stella Byers.

WHEN I HAVE TIME

When I have time, so many things
 I'll do
 To make life happier and more fair
 For those whose life ar crowded now
 with care;
 I'll help to lift them from their low
 despair,
 When I have time.

When I have time, the friend I love
 so well
 Shall know no more these weary,
 toiling days;
 I'll lead her feet in pleasant paths
 always,
 And cheer her heart with words of
 sweetest praise—
 When I have time.

When you have time, the friend you
 hold so dear
 May be beyond the reach of all your
 sweet intent;
 May never know that you so kindly
 meant
 To fill her life with sweet content,
 When you had time.

Now is the time; ah, friend, no
 longer wait
 To scatter loving smiles and words
 of cheer
 To those around, whose lives are now
 so dear,
 They may not need you in the
 coming years—
 Now is the time.
 Selected, Naomi Beery.

THE ORPHAN'S HYMN

Where shall the child of sorrow find
 A place for calm repose?
 Thou father of the fatherless,
 Pity the orphan's woes.

What friend have I in heaven or
 earth,

What friend to trust, but thee?
 My father's dead, my mother's dead,
 My God, remember me.

Thy gracious promise now fulfill,
 And bid my trouble cease;
 In Thee the fatherless shall find
 Pure mercy, grace and peace.

I've not a secret care or pain
 But He that secret knows;
 Thou, Father of the fatherless,
 Pity the orphan's woes.

—Selected.

EQUIPMENT FOR SERVICE

Brothers, sisters, in the conflict
 'Gainst the powers of darkness
 great,

Ever seek from God fresh vision—
 Get it though you have to wait.

Tarry said our Lord and Master,
 "For enduement from above,"
 Power is needed, if successful
 In your service you would prove.

Many spend their time and labor
 For man's temporal needs alone
 (See I Cor. 6:11)

In their ignorance exchanging
 For the "Bread of Life" a stone.

"Give them better clothes and
 houses,

Teach them how to read and
 write;

Better their conditions fully;
 Change their outlook, heal their
 sight."

Thus the "carnal Christian" argues
 All unmindful of the need,
 Of the hungry souls around him
 That in silence sarve and bleed.

Only does he see their bodies,
 Always outward things appeal;
 (Matt. 23:26; Gen 24:34;
 Heb. 12:16-17)

'Tis because he lacks the vision
 That for souls he cannot feel.

Take the time you've long neglected,
 Time for prayer on bended knee;
 Time to search your heart and spirit
 In sincere humility.

Time to read God's Word with profit
 And to know yourself aright;
 Thus will you be fit for service,
 In the blessed Master's sight.

And when God's great day appeareth
 You the verdict need not dread;
 "Futile were your earthly labors,
 For they left man's soul unfed."
 Sel. Sister O. T. Jamison.

GIVE US THIS DAY OUR DAILY BREAD

Matt. 6:11

While others pray for grace to die
 O Lord, I pray for grace to live!
 For every hour a fresh supply,
 O, see my need, and freely give.

I do not dread the hour of death,
 If I am Thine, no fears remain;
 I know that with my parting breath
 I leave forever mortal pain.

And if it should be then Thy will
 A cloud should on the future be,
 The bow of promise spans it still
 I will believe—I need not see!

E'en if the darkness should appear
 Too deep for faith as well as sight,
 If I am thine, thou wilt be near
 And take me to Thy heavenly
 light.

But oh, my Lord! in life's highway
 I crave the sunshine of thy face;
 And every moment of the day
 I need Thy strong supporting
 grace.

My weary spirit cannot drink alone,
 At springs which rise from earth;
 When I can do no more, I think
 Of living waters from Thy throne.
 —Selected.

THE LIGHT

O Word of God incarnate
 O Wisdom from on high,
 O Truth unchanged, unchanging,
 O Light of our dark sky;

We praise Thee for Thy radiance,
 That from the hallowed page
 A lantern to our footsteps,
 Shines on from age to age.

The church from Thee, her Master,
 Received the gift divine;
 And still that light she lifteth
 O'er all the earth to shine.

It is the golden casket
 Where gems of truth are stored;
 It is the heaven-drawn picture
 Of Thee, the Living Word.

It is the chart and compass,
 That o'er life's surging sea,
 Mid mists, and rocks, and quicksand
 Still guide, O Christ, to Thee.

O make Thy church, dear Savior,
 A lamp of burnished gold,
 To bear before the nations
 Thy true light as of old.

O teach Thy wandering pilgrims
 By this their path to trace,
 Till clouds and darkness ended
 They see Thee face to face.

SENTENCE SERMONS

The higher we are placed, the more humbly should we walk.—Cicero.

When you meet a man that thinks everybody else is crooked, he usually needs a little watching himself.

We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God. This kind goeth not out without prayer and fasting. No otherwise can the great central idea of God enter into a man's life, and dwell there supreme.

A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring. (Prov. 25.26.)

The saints are sinners who keep on trying.—Robert Louis Stevenson.

I had no shoes, and I complained—until I saw a man who had no feet.—Anon.

If it grieves you because

your tongue is quick to say something mean or unkind about another, ask the Lord to help you to think kind and loving thoughts about that one. If you think kind thoughts about all, kind words will come. "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34.)

Never say you know a man till you have divided an inheritance with him.

Do not anxiously hope for what is not yet come; do not vainly regret what is already past.—Chinese Proverb.

The teaching that "the bird with the broken pinion never soars so high again" is most unscriptural. Through the sacrifice of Christ, no penalty because of sin remains for saint or sinner. Rather "the bird with a broken pinion may higher soar again;" but there should be no complacency with failure and defeat.

I am not to judge anyone, save one alone—myself. I can know myself well enough to be ashamed to judge anyone else!

GLUTTONY CANDEMNED

Be not among wine-bibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Gen. 41:25-57.
 Oct. 11—Gen. 42:1-24.
 Oct. 18—Gen. 42:25-38.
 Oct. 25—Gen. 43:1-34.
 Nov. 1—Gen. 44:1-34.
 Nov. 8—Gen. 45:1-28.
 Nov. 15—Gen. 46:1-34.
 Nov. 22—Psa. 100; I Thes. 5:1-28.
 Nov. 29—Gen. 47:1-31.
 Dec. 6—Gen. 48:1-22.
 Dec. 13—Gen. 49:1-33.
 Dec. 20—Luke 2:1-20.
 Dec. 27—Gen. 50:1-26.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Paul's Nephew Helps Paul. Acts 23:12-24.
 Oct. 11—Paul in a Storm at Sea. Acts 27:9-44.
 Oct. 18—Paul Tells What Love Does. I Cor. 13:1-8.
 Oct. 25—Obedience to Parents and Masters. Eph. 6:1-9.
 Nov. 1—Rewards of Believing and Obeying God. Heb. 11:6-49.
 Nov. 8—James Teaches Patience and Prayer. Jas. 5:8-20.

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BIBLE MONITOR

Vol. XX

November 15, 1942

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GIVING THANKS ALWAY

Perhaps some of the experiences that we have in these days of peril will cause us to view matters in a different way than what we have been accustomed to. This may be for our good and to the glory of God if we meet the issue as we should as Christian people.

With the approach of another Thanksgiving day it might be well for us to compare the conditions in the world under which we are now living, and the attitude we take toward them, with conditions of former years and our attitude then.

The terrible war that is raging among the nations is a calamity that is threatening to destroy everything that we have held dear. Our nation, our great cities, our contented communities, our

churches, our homes, our liberties. This is true of all nations. A world wide crisis is upon us. Under such conditions do we feel like giving thanks?

When we are prospering and everything is favorable with us it is only natural that we would, to some extent at least, feel grateful for what we are enjoying. But when adversity, calamity and distress come upon us can we be thankful under these conditions? Such an experience is a test of our Christianity.

The gratitude of true Christian people expressed in the giving of thanks unto God and singing songs of praise and adoration unto his name, is not always evidenced under pleasant and comfortable circumstances. We have some examples of this in the inspired writings. In Acts 5 we

have a record of some of the experiences of the early apostles in the preaching of the gospel of Christ. Their message so stirred their hearers that it brought severe physical punishment upon them. They were beaten and commanded to not speak in the name of Jesus. Under these conditions the apostles "departed from the council rejoicing that they were counted worthy to suffer shame for his name." This was not a pleasant experience but it brought joy and gladness to their hearts and they were grateful for the experience because it was an effective witness and testimony for Christ their Lord.

Again, in Acts 16 we have the account of an experience that Paul and Silas had because of their ministration of the gospel. Their clothes were torn off, they were beaten with many stripes, and cast into prison where they were made fast in the stocks. As a result of this they no doubt suffered severely and evidently could not sleep for pain. Under these conditions it is remarkable to note that at midnight they "prayed and sang praises unto God."

This experience merited the intervention of divine power and a great earthquake opened the prison and loosed the bands of the prisoners. This event resulted in the saving of the keeper of the prison and his household. Having met these issues in the fear of God and with submission to his will, although bringing physical suffering upon them, they were experiences worthy of thanksgiving and praise as the apostles viewed them. This should be a lesson to us should coming days be dark for us.

In times of war and unrestrained licentiousness and debauchery, Christian people are often subjected to the most cruel and inhuman treatment because of their testimony for Christ and his gospel of peace. Should the present war continue long, we who testify for Christ may have to suffer severely if we are true to him. But, if our suffering can bring to our fellowmen a more effective and convincing testimony for Christ and result in the salvation of souls, should it not be a matter of rejoicing on our part?

In the matter of giving thanks to God, one of the

sacred writers puts it this way, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God an the Father in the name of our Lord Jesus Christ." (Eph. 5:19-20.) This is what Paul and Silas did. Do we have the same kind of Christianity they had? If we commit our all to the Lord and are faithful in his service, we need not fear any experiences that we may meet, for his grace is sufficient for all. Let us give thanks always to the Lord, for he careth for us.

OUR LOT

Often the clouds of deepest woe
So sweet a message bear,
Dark though they seem, 'twere hard
to find

A frown of anger there.

Kind, loving is the hand that strikes
However keen the smart;
If sorrow's discipline can chase
One evil from the heart.

He was a man of sorrows—He
Who loved and saved us thus;
And shall the world, that frowned
on him,

Wear only smiles for us?

No; we must follow in the path
Our Lord and Savior run;
We must not find a resting place.
Where He we love had none.

PASSION WEEK AND THE RESURRECTION

B. E. Kesler

Part I

A reader of the Monitor, who questions the idea that Christ rose from the tomb the first day of the week, requests an "exposition of the resurrection."

As different opinions exist in regard to Passion Week and the Resurrection an attempt is made to clear up the whole story. Criticism is invited.

A few general remarks are made before starting the discussion. (1) At the feast of tabernacles, the 1st, 8th and 15th days of the month were sabbath days. (Lev. 23:24, 34-39; Nu. 29:1-12.) And so were all days in which "no servile work was done, including the first day of the "feast of unleaven bread." (Ex. 12:18; Nu. 28:10-12). (2) The day began and ended at sunset. "From even to even shall ye celebrate your sabbath." Jesus said to Peter, "This day, even in this night, before the cock crow twice, thou shalt deny me thrice." (Mark 14:30.) Thus the

BIBLE MONITOR

West Milton, Ohio November 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

day began at night and ended at night, about 6:00 p. m. or sunset, and not at midnight as ours does.

Cannon Farrar, in his "Life of Christ," says Jesus came to Bethany Friday evening, Nisan 8th, or March 31st, our time. Smith's Bible dictionary says the same, and so does F. N. Peloubet. Farrar and Peloubet say this was "six days before the passover." This with "Then Jesus six

days before the passover, came to Bethany." (John 12:1) is taken as the time and starting place for this investigation. Then Saturday Nisan 9th, April 1st, our time, was the "sixth day before the passover," and Monday, Nisan 11th, April 3rd, our time, was the "4th day before the passover," and Tuesday, Nisan 12th, April 4th, our time was the "3rd day before the passover," and Wednesday, Nisan 13th, April 5th, our time, was the "2nd day before the passover," and Thursday, Nisan 14th, April 6th, our time, was the "1st day before the passover," and Friday, Nisan 15th, was the day of the passover, or "first day of the feast of unleavened bread," and April 7th our time. A sabbath, in which "No servile work was done." (Rom. 1 above.) Then two sabbaths, the passover sabbath, and the weekly sabbath came together that year, and so every year at the passover, these two sabbaths came together. Bear in mind the lamb was killed in the evening of the 14th of Nisan, Thursday, (presumably 3:00 p. m.), and eaten in the forepart of Friday, Nisan 15th or close of Thurs-

day, our time. (Ex. 12: 6-8.)

Now we go back to the starting point, Saturday. After Jesus raised Lazarus, the Jews "took counsel together to put Jesus to death." To escape them "he went to Ephraim, a city in the country near the wilderness." (Jno. 11:53-54.) John continues, "Then Jesus six days before the passover came to Bethany," (John 12:1). This being Friday, Nisan 8th, March 31st. Then the next day was Saturday, Nisan 9th, April 1, the 6th day before the passover. In the evening of this day "they made him a supper, and Martha served," (Jno. 12:2). This day being sabbath, Jesus would not travel from Ephraim on the sabbath, so he came Friday as Farrar says.

The next day, Sunday, Nisan 10th, April 2nd, was the day for taking up the paschal lamb to be kept up till the 14th day at even, killed and eaten in that night, the forepart of Friday, Nisan 15th. On this Sunday, Palm Sunday, Christ made his triumphal entry into Jerusalem. "On the next day, much people that were come to the feast,

took branches of palm trees and went forth to meet him." (Jno. 12:13-14.) Farrar, Smith and Peloubet are agreed on this. "Hosannah, to the son of David. Blessed is he that cometh in the name of the Lord," and when he was come into Jerusalem, all the city was moved, saying, who is this? And Jesus went into the temple of God, and cast out all them that bought and sold in the temple and overthrew the tables of the money changers and the seat of them that sold doves. And he left them and went out of the city unto Bethany and lodged there." (Matt. 21:9-12; Mark 11:10-11.)

It is probable it was on the Mount of Olives on his way to the city that Sunday morning he wept over the city. (Matt. 23:37; Luke 20:41-44.) Of the great throngs who attended that passover, very few, probably only those living near the city, took up the lamb on this day. Those from a distance depended on buying one from those who "bought and sold" them in the temple. Those were the fellows Jesus cast out of the temple. Their business was

legitimate, but the place of business was what displeased him. "Make not my Father's house a house of merchandise."

Thus ended Sunday, Nisan 10th, with Jesus and the twelve spending the night in Bethany. The Jews of that time did not name and number their months and days as we do. Both are given here for comparison.

Monday, Nisan 11th, 4th day before passover, April 3rd, Mark writes, "And on the morrow, when he was come from Bethany, he was hungry, and seeing a fig tree afar off, having leaves, he came, if haply he might find any thing thereon. And when he was come to it he found nothing but leaves." (Mark 11:12; Matt. 21:18-22.) This seems to have been a day of teaching by parables. (Matt. 22:1; Mark 12:1.) "And when the even was come he went out of the city," presumably to the mount of Olives. Luke continues, "And in the day time he was teaching in the temple, and in the night he went out and abode in the mount of Olives." (Luke 21:37.) Thus ended Monday.

Tuesday, Nisan 12th and

3rd day before the passover, April 4th, Mark continues the story, "And in the morning as they passed by they saw the fig tree dried up by the roots." (Mark 11:20.)

While teaching in the temple his authority was questioned. (Matt. 21:23; Mark 11:28.) This was a day of denunciation and pronouncing of woes, and his last great day of teaching. (Matt. 22:15 to 23:26.) At its close he went out of the city unto the mount of Olives "where he now spends the evening teaching his disciples. "And as he sat upon the mount of Olives over against the temple, Peter, James, John and Andrew asked him privately, tell us when shall these things be, and what shall be the sign when these things shall be fulfilled." (Mark 13:3-4; Matt. 24:3.) Thus ended Tuesday with Jesus and the twelve in the mount of Olives where he probably spent the night. At this time Judas went to the chief priests and bargained to sell his Lord. (Mark 15:10.) Just when he returned, we do not know. Just when the meal in Simon's house was eaten, (Matt. 26:6; Mark 14:3), we are not told, at

any rate it was not the supper John mentions, (Jno. 12:2) for it was in Simon's house, who probably had been healed of his leprosy, while the other was in Martha's home.

(To be continued.)

REVIVAL OF PRAYER

Unless this nation re-establishes the family altar and bends th knee to God instead of Baal we may expect conditions here which will parallel those being experienced in Europe at this time.

God has been very gracious to our country and has kept us from many of the evils which have befallen other nations.

However, it seems that as a whole we are fast forgetting God and are forsaking the old paths.

Godless cults are springing up at an alarming rate, and disbelief in God and His Holy Word is creeping into our seats of learning and even into churches which once believed everything between the two covers of the Bible.

The statement in Psalm 103:8 "The Lord is merciful and gracious, slow to anger,

and plenteous in mercy" is true, and those of us living in this Good-blessed land know it has been demonstrated down through the years.

But, the following verse carries a fearful warning, for it says, "He will not always chide: neither will He keep His anger for ever."

We cannot continue to defy God by our words and actions and expect Him to favor us as He has done in the past.

This nation and any other nation which forgets God are surely bringing judgment upon themselves and when it comes they can only condemn themselves.

However, these judgments need not fall on us for real, earnest, heart-felt "prayer changes things" and friends, this is our only hope and the only remedy.

Prayer has even caused God to alter His intentions and to repent of those things which He has purposed to do to individuals and nations.

See what God did in the case of Hezekiah as recorded in II Kings 20:2-6.

Also read Jeremiah 18:8-10 "if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I

thought to do unto them.

"If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

Again in 2 Chron. 7:14 we find "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forget their sin, and will heal their land."

After reading these most convincing scriptures, what further proof do we need to show us that what America needs more than anything else at this time is a Revival of Prayer!

Let each of us start this Revival in our own prayer-life and then interceed with God to, through the precious Holy Spirit, show others the extreme urgency of doing likewise.

In time of trouble go not out of yourself to seek for aid; for the whole benefit of trial consists in silence, patience, rest, and resignation. In this condition divine strength is found for the hard warfare, because God Himself fights for the soul.—M. De Molinos.

ARE WE DOING OUR PART?

Sister Rosalie I. Strayer

Brethren and sisters this question has come to me and has asked for expression.

When the church holds an election and elects brethren for an office in the church is it not the call of the Lord? I feel that it is and I feel that we should obey this call. We have said in our baptismal vows that we would hear the church. Heb. 13:17 says, "Obey them that have the rule" (or guide) "over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you." Even if there should be others who feel they cannot accept the call the same as we, this should not hinder us from hearing the church. And if we are urged and exhorted by the elders and minister we should the more obey for Heb. 13:22 says, "And I beseech you brethren suffer the word of exhortation."

We are trying to walk the narrow way and the

Bible through the church is our guide. We are writing our eternal destinies and if we do not do His will we cannot hope to please Him. (Heb. 13:14) "For here we have no continuing city, but we seek one to come." How do we hope to find that city if we do not His will, and in Heb. 13:17 we see that it is His will that we hear the church.

Before an election is held there is prayer for the guidance of the Spirit. I Thess. 5:19 says: "Quench not the Spirit." Is it not quenching the Spirit if the Spirit so directs that we are called and we do not accept the office whereunto we are called? I feel that it is.

I Thess. 5:24, "Faithful is He that calleth you, who also will direct." This tells us that when the Spirit calls us God will direct us to perform the duties He has called us to do.

We should be very careful in this I believe. Heb. 12:15, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Vienna, Va.

DESPAIR

We were pressed out of measure, above strength, in-somuch that we despaired even of life.—II Cor. 1:8.

The word "despair" appears twice in the Authorized Version of the New Testament. In addition to the reference given above it occurs in II Cor. 4:8. It is used also in I Sam. 27:1 and in Eccl. 2:20.

The word conveys a sad meaning—"Hopelessness; a lack of hope or expectation." Paul had come to a point in his labors for the Lord in which it looked as though he could not continue any further. And he was "weary even of life" because of a forbidding future. It reveals the fact that even so great an intellect as that of the apostle was not immune to despondency. No mortal will escape his drab mood of life. Even Elijah was struck by this sinister dart of Satan (I Kings 19:4). Our Lord Himself was "sorrowful even unto death."

Despair in itself is not sin. But it is a very, very dangerous condition to be in. To be melancholy is contagious, like any other mood in life.

If we nurse our troubles we invite despair. If we accept despair as an unavoidable thing, a thing to be petted, we are headed for deeper darkness.

When the prophet gave way to despair to the point that he wished he was dead, God came to his rescue by giving him something to do. (I Kings 19.) When you get the "blues," dear brother or sister, do something for God. Fall on your knees and thank the Father for your soul's salvation through Jesus Christ. Then as you realize more and more the constraining love of Christ there will be no place in the heart for demon despair. A momentary despair in the life of one who is on God's side will not mar his heavenly relation. It makes all the difference in the world which master we are following when the cloud of despair shuts out the last ray of hope and expectation. You remember what our Lord said of one in His circle: "Woe unto that man . . . it had been good for that man if he had not been born." This man was on the wrong side. Materialists and cowards have tried to carry Judas

Iscaiot to glory.

For our encouragement let us also remember that once a despondent prophet (Elijah) "went up by a whirlwind into heaven." This man was on the right side. Our heart goes out in sympathy for every despairing soul. Some of us are so built that we more readily look on the dark side of life. The make-up of others is to more easily see the bright side of life. Here, as in all walks of life, the strong are under obligation to bear the infirmities of the weak. Truly there is great opportunity today, as in the days of Isaiah, "To speak a word in season to him that is weary." (Isa. 50:4.) I presume human nature has not changed much since the book of Proverbs was written, and therefore, "A good word maketh it (the heart) glad" even today. In view of the truth that "A merry heart doeth good like a medicine: but a broken spirit drieth the bones," the Christian should ever avail himself of the blessed privilege of carrying hope and cheer to the fainting souls.

To close with the words of another "Where Christ

grings His cross, He brings
His presence; and where He
is, none are desolate, and
there's no room for despair."

—Selected.

GOD'S WILL

Christ never asks of us such heavy
labor

As leaving no time for resting at
His feet;

The waiting attitude of expecta-
tion

He oftentimes deems a service most
complete.

He sometimes wants our ear—our
rapt attention,

That He some sweetest secret may
impart.

'Tis always in the time of deepest
stillness

That heart finds deepest fellow-
ship with heart.

We sometimes wonder why our
Lord doth place us

Within a sphere so narrow, so
obscure;

That nothing we call work can find
an entrance,

There's only room to suffer—to
to endure!

Well, God loves patience! Souls
that dwell in stillness,

Doing the little things, or resting
quite

May just as perfectly fill their
mission,

Be just as useful in the Father's
sight.

As they who grapple with some
giant evil,

Clearing a path that every eye
may see;

Our Savior cares for cheerful ac-
quiescence

Rather than for a busy ministry.

Then seek to please Him, whatso-
ever He bids thee,

Whether to do, to suffer, or lie
still;

'Twill matter little by what path He
led us,

If in it all we sought to do His
will.

—Selected.

THE LOVE OF THE SAVIOR

Oh! When I think of the love of
the Savior;

Oh! When I think of the debt He
has paid;

I cannot help but just stop and
wonder

How can one ever reject Him who
said:

"Come unto me, there is rest for
the weary;

Rest for the tired, the sad, and for-
lorn,

Joy in abundance, and peace like
a river,

A cup of good cheer for all those
who mourn."

Oh! When I think how He suffered
on Calvary,

And I have rejected and turned Him
away;

Yet He still calls me and asks me
to follow;

And then I remember that Jesus did
say,

"I'll never forsake you; I'm ever
beside you;

In trials and temptation, just look
unto me;

I never will leave you; I always will
guide you,

I've paid sins great price, salvation
is free."

Oh! The great joy that my Savior
 has brought me,
 Ever my heart would but sing songs
 of praise;
 How can I help but keep on re-
 joicing,
 When He has promised that all of
 my days:
 He will be with me through sick-
 ness and sorrow,
 When ere through this journey of
 life I may roam;
 And, oh! He has promised that
 someday He'll take me
 To mansions in heaven, that glorious
 home.

Sel., Mary Brumbaugh.

IF WE KNEW

Catherine Eyer

Could we but draw back the curtains
 That surround each other's lives,
 See the naked heart and spirit,
 Know what spur the action gives,
 Often we would find it better,
 Purer, than we judge we should;
 We should love each other better,
 If we only understood.

Could we judge all deeds by motives,
 See the good and bad within,
 Often we should love the sinner,
 All the while we loathe the sin.
 Could we know the powers working
 To o'erthrow integrity,
 We should judge each others errors
 With more patient charity.

If we knew the cares and trials,
 Knew the efforts all in vain,
 And the bitter disappointment,
 Understood the loss and gain,
 Would the grim, external roughness
 Seem, I wonder, just the same?
 Should we help, where now we
 hinder?

Should we pity where we blame?

Ah! We judge each other harshly,
 Knowing not life's hidden force;
 Knowing not the fount of action
 Is less turbid at its source.
 Seeing not amid the evil
 All the golden grains of good;
 Oh! we'd love each other better
 If we only understood.

Selected by Vivian Mason.

NEWS ITEMS

FROM THE QUINTER CHURCH

The Quinter church has just enjoyed a rich spiritual feast. Bro. Robbins began our series of meetings on September 20th, continuing for two weeks, preaching in all seventeen sermons. He has given to us the precious word of God, in his powerful, convincing way. How this precious word does satisfy the soul. We have been encouraged and built up, and we are praising God for such a privilege in these dark days. I want to give a few of his outstanding thoughts for the consideration of the reader.

His first text was Jno. 3:16, "The Great love of God." "God placed man in a position in life to be happy, but for one act of disobedience, the whole human family has been suffering. Then the loving heart of God sent His Son to reconcile us back to God." When we meet the conditions God has given us we come in possession of that abundant life." God's unchangeable love will carry us through the glory world."

"God's love a constraining love, a sacrificed love, a divine love." "We

can't prove to anyone we love Him unless we keep His commandments."

"Joy comes only through obedience."

"How precious Jesus is to the Christian."

"We may slip by here without a surrendered life, but we won't get by the Tribunal Bar."

"A surrendered life establishes a divine relationship." "How gracious and how wonderful it is to have a surrendered life, it will take us through Gethsemane and by the way of the cross."

"In the spiritual warfare, it is an impossibility to live a Christian life unless we fight the evils, that are making inroads in our lives."

"We must endure hardships."

"We haven't time to keep up the family altar, too much concern about temporal things, it is sapping the spirituality out of our church."

"How strong is our faith?"

"The reason we fail we go too much in our own strength."

"We have the promise of an ultimate triumph over every Satanic trial."

"A struggle on! Great reward promised to those who overcome."

"Faith, a defensive weapon which wards off the fiery darts of the Devil, let's take an inventory of our faith and see where we are."

"We are living in a time when we must be alert or awake, or we will be swamped, as to the truth, many people who had the truth have sold it or bartered it away."

"We are living far below our privileges and opportunities."

"When we see the marks of the world on our brethren and sisters, we know they have broken their promises, and have lied to the

Lord."

"When we are converted it changes our relationship, the desire and the affection."

"If we are not in earnest in this Christian life we are drifting, and if drifting we are on still water, the farther away from the truth we get the closer we are to the current."

"Some people deny the divinity of Christ, they that do are getting close to the blasphemy of the Holy Ghost."

"The life of Christ is imbibed in us if we are Christians, I am come to give that abundant life, if we do not possess it, who are we going to blame"

"We don't look down to find a Christian, we look up."

"When we are dealing with God's Word we are dealing with something sacred, men have tried to destroy it, but it can't be done."

"We cannot feed the soul on things of this world, it is poison to it, cannot grow and develop."

"When we contaminate ourselves with the pleasures and fashions of the world, we sever our relationship."

"God is unsearchable, His knowledge is too wonderful for me, where can we go to get away from the presence of Almighty God?"

Our dear brother has given us the truth, it is up to us to apply it.

On Saturday morning, October 3, we met at 10:30 for worship. In the afternoon at 2 o'clock for examination service. The official body felt the need of help, so at 2:30 Bro. Robbins and Bro. Walter Pease took the voice of the church, and found they desired to call one minister and two deacons, then the

election proper took place, which resulted in two ministers and three deacons.

Saturday evening at 8 o'clock we all surrounded the Lord's table where we enjoyed an impressive communion service together.

On Sunday morning at 10 o'clock, there were installation services, five young men and their wives were duly installed in their respective offices. They feel very keenly the weight and responsibility that has been placed upon them, may all who know the worth of prayer, pray they may prove faithful and successful.

Services at 11 o'clock, again at 2 p. m., and at 8 o'clock in the evening. Bro. Robbins left Monday morning for other fields of labor, may God bless him and give him many more days to preach His Holy Word.

Visiting ministering brethren: Bro. Orville Royer of Dallas Center, Iowa; Bro. Walter Pease, McClave, Colo.; Bro. Wm. Root, Great Bend, Kan. Their presence was much appreciated, as well as all other visiting brethren and sisters. May God abundantly bless every effort that is being put forth for the advancement of His kingdom is our prayer.

Sister O. T. Jamison, Cor.

KANSAS CITY, MO.

At the call of the little band of members at this place, the writer began work here, by coming to them the fourth Sunday of each month, beginning March 1942. We have two services with them each month while here. As a result of our labors one precious soul, a

young mother gave her heart to God at the July service, was baptized in August and is rejoicing on the way to heaven. May God richly bless her life, may she hold out faithful and be a worker for lost souls.

At this time, October 11th to 25th, we are in the midst of a revival meeting here. Weather is fine and are having a good meeting. Crowds are small, but we have God's promises. Some are counting the cost. We ask an interest in the prayers of all the faithful. We are working under a great handicap, as to distance of travel, as well as few in numbers, to say nothing of the many handicaps brought on by the war.

The church here expects to close our meetings with a love feast October 24th, if it is the Lord's will.

Wm. Root,
1102 Main St., Great Bend, Kan.

SHREWSBURY, PA.

The Shrewsbury congregation closed a two weeks' series of meetings, September 20th. Bro. David Ebling was the evangelist. He preached the gospel with power. The meetings were well attended. Two souls were reclaimed and four added by Christian baptism, and we trust others were made to count the cost and the church strengthened. We are thankful to those of other congregations who helped make the meetings what they were.

Our love feast will be held November 1st, the Lord willing. Sunday school at 9:30, with our all day meeting and Communion in the evening. All are invited to come.

C. M. Stump, Cor.

CERES, CALIF.

Pleasant Home Dunkard Brethren church met in called council October 8th, by singing hymn No. 702. Bro. H. E. Andrews read the fourth chapter of Romans and led in prayer.

Date for our love feast was set for November 14th. We decided to purchase two dozen Hymnals. As we have our church debt paid off, we plan on dedicating our church during our series of meetings which Bro. Melvin Roesch will commence the first week in November.

We are going ahead with our plans for District Meeting which will be held here if nothing prevents, on November 11th. Our delegates are as follows: Sister Katie M. Myers, Bro. Elwyn Speaker, Bro. Paul Blocker, alternates are Sister Mina Andrews, Elizabeth Root and Emma Ruff.

We also decided to put the concrete porch and steps on the church as soon as the brethren have time.

Pray for our meetings here and that we may hold out faithful.

Emma Ruff.

NEWBERG, ORE.

The Newberg Dunkard Brethren met in regular quarterly council September 25th, with our Elder E. L. Withers in charge. At this time our delegates to District Meeting were chosen. The meeting is rather uncertain on account of existing circumstances which cannot be helped. Delegates were chosen as follows: Elders E. L. Withers and Galen Harlacher; and Bro. Dan Withers and Sister Dora Suprgeon, alternates.

We decided to hold our fall love feast on November 7th. We sure wish we could have a number of visiting brethren and sisters with us at that time, but since the churches out here are so far apart we can hardly expect it these times, so we all must do what we can and trust in the Lord to help us for that is where our strength and help comes from, if only we could put more trust and confidence in Him.

It seems like the people would be awakened to a sense of their duty seeing what is coming to pass on earth, but they keep drifting farther away from God. One only needs to pass the theater to see where their heart and affections are, "Where your treasure is there will your heart be also." Dear ones, let us lay up our treasures above where they will be well taken care of and lasting throughout eternity. Some will seek to enter in but will not get there because it takes striving.

Must we be carried to the skies

On flowery beds of ease,

While others strive to win the prize
And sail through bloody seas

There is work on every hand that
the Master bids us do.

Mollie Harlacher, Cor.,
315 W. Sherman St.,
Newberg, Ore.

BROADWATER CHAPEL

The Broadwater Chapel congregation met in council August 20th, 1942, at 8:00 p. m. Elder B. F. Lebo of Carlisle, Pa., was in charge.

All business was taken care of in a Christ-like manner.

On August 13th we began our series of meetings with Bro. Otto

Harris of Antioch, W. Va., as our evangelist. He labored hard for Christ and the church, preaching the whole gospel as it is written. Although we did not receive any new in the fold, there were many counting the cost, and we pray they will come before too late.

On Saturday, August 22nd, we had our love feast with about 47 members surrounding the tables. Bro. D. W. Hostetler, Montpelier, Ohio, officiated at the communion.

We were pleased to have other congregations to commune with us. They were Ridge, W. Va., Swallow Falls, Md., Mechanicsburg, Pa., and Pleasant Ridge, Ohio. May God bless them and keep them, that they may come again. On Sunday we had a harvest meeting with Bro. B. F. Lebo preaching the closing sermon. May this meeting be remembered by all who attended.

We may never meet together again like this time, so may God's richest blessing rest with each one of us, is our prayer.

Carl H. Broadwater, Clerk,
R. 1, Box 80, Westernport, Md.

NOTICE

The Pleasant Ridge congregation of near Montpelier, Ohio, will hold a two weeks' revival meeting commencing November 1st, 1942. Bro. Henry Besse of near Akron, Ohio, will conduct the meetings which will close with a love feast November 14-15. A hearty invitation is extended to all who can attend these services. May we all pray for the success of these meetings.

H. A. Throne,
Pioneer, Ohio.

RULES FOR A HOLY LIFE

John Fletcher's Daily Questions

Did I awake spiritual, and and was I watchful in keeping my mind from wandering this morning when I was rising?

Have I this day got nearer to God in times of prayer, or have I given way to a lazy, idle spirit?

Has my faith been weakened by unwatchfulness or quickened by diligence this day?

Have I this day walked by faith and eyed God in all things?

Have I denied myself in all unkind words and thoughts? Have I delighted in seeing others preferred before me?

Have I made the most of my precious time, as far as I have had light, strength and opportunity?

Have I governed well my tongue this day, remembering that "in a multitude of words there wanteth not sin?"

Do my life and conversation adorn the Gospel of Jesus Christ?

HOW THE WORLD LIETH IN WICKEDNESS

It is often a question in my mind whether the people in the days of Noah were more wicked than they are now; for the wickedness, the insolence, wantonness and sensuality which are now carried on are almost indescribable. Gluttony, intemperance, dancing, and playing are daily manifest; the holy name of God is desecrated by cursing and swearing that it is shocking to hear; and oh the robbery, murder, lying, fighting, deception, fornication, adultery, covetousness, usury; the want of love, the discord, hatred, envy, anger, strife, and unmercifulness that are manifest among the people. The pride and vanity that exists in the highest degree. Little, perhaps, do many of these poor, deluded people think of dying, and that they must soon become food for worms. "Oh that they were wise that they understood this, that they would consider their latter end." (Deut. 32:29.) Yea, little does the blind world think, that "God resisteth the proud."

"Behold, what vanity we see:
Behold how vain men do appear;
Each would fain the greatest be;
Daily pride is spreading higher,
And men to honor more aspire
Shall we thus the Father see."

Who can describe the terrible pride which daily manifests itself, the inordinate adornment and decoration of the sinful body. Oh that the poor, blind people might only take advice and warning. Could they only feel what God has threatened the proud daughters of Zion (Psa. 3:16-26), and what Peter commands (I Peter 3:3-5), and Paul (I Tim. 2:7-10). But it would not be a matter of so great astonishment if these things were only found in the blind, impenitent world, which lieth in wickedness, but there is but little difference to be seen any more between the wicked world and a great majority of the professors of Christianity; and oh how lamentable and sad it is that this gay and disgraceful adornment of the body is also forcing its way into the church. What would our older ministers, twenty-five years ago, have said, had they seen what we are now compelled to look upon? It is indeed aston-

ishing to behold, how great and grand and immodest some of those who call themselves brethren and sisters, have their little innocent children adorned and decorated, even according to the most extreme fashions of the world that can be thought of, and even some parents themselves are no longer to be distinguished from the wicked world in their apparel. Alas! alas! what will be the end of this pride! Are the people stricken with blindness, or are our watchmen dumb, that they cannot reprove? But I fear some of our ministers themselves are so enchained with pride and allow in their own homes such things, so that their consciences will not allow them to reprove others. Oh dear friends, I pray you in the name of God, take warning in the day of grace. Oh how painfully will you once have to answer for it at the great day, where the precious souls of your children will be required at your hands. Oh consider it and tremble, and be astonished.

But what is to be expected from such brethren and sisters who themselves dress in the most fashion-

able styles of the day? How can they bring up their children in the nurture and admonition of the Lord? Will you then not take to heart the words of the Savior,, where He says "That which is highly esteemed among men is abomination in the sight of God?" or the admonition of Paul, "Be not conformed to this world?" and, "Mind not high things, but condescend to men of low estate?"

The world which lieth in wickedness has a terrible end to await; and those who go with the world choose to have their part with the world now, and are of the world, seek the friendship of the world, and are conformed to the world, will undoubtedly, with the world have the same reward to await. May you yet take warning in time and humble yourselves that you may not be condemned with the world.

And you, my beloved fellow ministers have we fully done our duty? Have we earnestly sounded the trumpet, when we have seen the sword coming? For all things that have a tendency to lead the souls of men astray, or to cause them to

fall, may here be included under the word sword.

Tell me, then, where is there an evil through which more souls are drawn to perdition than through pride? And do we not with open eyes see thousands of precious souls led through this fearful sin into everlasting ruin and perdition? And how will we answer for ourselves when once we are to give an account of our stewardship if we are now silent and speechless? Truly it is high time that the watchman called call aloud and spare not. Oh ye fellow laborers, do sincerely with me consider this matter, for "the whole world lieth in wickedness," and we dare not hold our peace.—J. M. Brenneman. Selected.

BE NOT DISCOURAGED

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try to

bring your mind into a quiet attitude. Say to yourself, "Well I have made a false step; now I must go more carefully and watchfully."

Do this each time, however frequently you fall. When you are at peace use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all, do not be discouraged; be patient; wait; strive to attain a calm, gentle spirit.

SENTENCE SERMONS

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in Thee: yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast.—Ps. 57:1.

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—Prov. 27:1.

It requires a man's constant attention to follow the

Savior acceptably.

Gentleness is an attribute of strength; the weak person is not gentle.

The wicked borroweth and payeth not again: but the righteous sheweth mercy and giveth.

The wiser and stronger we grow the more we feel how indispensable and helpful is solitude.

Those who bring sunshine into the lives of others, cannot keep it from themselves.

The theater is the Devil's substitute for prayer meeting. The Christians leave their Bibles at home.

whatever problems of social difficulty clamor for solution Christian love brings to the work at least the elements of unconquerable hope.

Repeated efforts of kindness is lost on ill-natured persons.

Always finding fault with others indicates you have at least one fault of your own.

It took but a few days to get Israel out of Egypt, but it took forty years to get Egypt out of Israel.

In vain will you let your mind run out after help in times of trouble; it is like putting to sea in a storm. Sit still, and feel after your principles; and, if you find none that furnish you with somewhat of a stay and prop, and which point you to quietness and silent submission, depend upon it you have never yet learned Truth from the Spirit of Truth, whatever notions thereof you may have picked up from this and the other description of it.—M. A. Kelty.

THE CHRIST LIFE

Pray to become a worthy avenue through which the Christ life and light and love may reach out to help others.

Christ is ever ready to enter the heart, yet He never forces entrance. He awaits the invitation to come in and take full possession.

Putting the life under the leadership of Jesus Christ means putting Him first in

thought and word and deed,
first in the use of time and
talent and possession.

We may express the love
of God in the minor details
of life, such as the affairs of
the day, through our
thoughts, and words and our
mind and feelings and deeds.
—Selected.

THE TITHE

A tenth of all I own is thine,
I shall not claim it as my own.
Nothing I have is wholly mine;
A tenth and more, I long have
known,
Are Thine, dear Lord, and I shall
give
It back to Thee while I shall live.
The strength that Thou hast given
me
The time that is so brief, so swift,
The talent that has come from
Thee,
Whether it be a loan or gift,
Belong in part to Thee—Thy Word
Has made it clear to me, dear Lord.
I would be true to this great trust,
Though what I have may be so
Small
And seem as nothing, yet I must
Take out Thy portion. Master, all
I have or am or hope to be
Have been Thy gracious gifts to me.
—Grace Noll Crowell.

PLEASANT STREET

The folk that live on Pleasant street
Are just the kind you like to meet,
Smiling lips and twinkling eyes
That makes you think of sunny skies.

They always have a word to say
That sends you happy on your way;
It gives new zest to merely meet
The kind that live on Pleasant
street.

Their dispositions are serene,
You know the people that I mean?
The kind one always likes to mee,
I wish more lived on Pleasant street.
By Gerewill Kleiser.

GOD ACKNOWLEDGED

Jer. 10:7

Great God of nations, now to Thee
Our hymn of gratitude we raise;
With humble heart and bended
knee,
We offer Thee our song of praise.
Thy name we bless, Almighty God,
For all the kindness Thou hast
shown;
To this fair land the pilgrims trod—
This land we fondly call our own.
Here freedom spreads her banner
wide,
And casts her soft and hallowed
ray;
Here Thou our fathers' steps didst
guide,
In safety through their danger-
ous way.
We praise Thee that the gospel's
light
Through all our land its radiance
shed;
Dispels the shades of error's night,
And heavenly blessings round us
spreads.

Great God, preserve us in thy fear,
In dangers still our Guardian be;
O, spread thy truths bright precepts
here;
Let all the people worship Thee.

SEED TIME

A time for work, and a time for play,
Time to be merry, and time to pray;
But yet through it all each one must
be
Sowing the seed for eternity.

Youth is the seed time, let us with
care
Plant the good seed and uproot the
tare;
Good or evil the harvest will show,
For we then shall reap what now
we sow.

Kind thoughts for others is goodly
seed,
From which springs many a noble
deed;
Whilst the love of self is often times
The little fox that will spoil our
vines.

Envy and pride are the tares we
know
That our great enemy joys to sow;
So we should pray on our bended
knee
For seeds of love and humility.

Our heavenly Father knoweth our
needs,
And longs to give us the precious
seeds;
To grow in our hearts and ripen
there,
Till we in His presence shall appear.
—Selected.

BUILDING FOR OTHERS

An old man, traveling a lone high-
way,
Came at the evening cold and gray,
To a chasm deep and wide.

The old man crossed in the twilight
dim,
For the sullen stream held no fear
for him,
But he turned when he reached the
other side,
And builded a bridge to span the
tide.

"Old man," cried a fellow pilgrim
near,
"You are wasting your strength
with building here;
Your journey will end with the end-
ing day,
And you never again will pass this
way.

"You have crossed the chasm deep
and wide,
Why build you a bridge at even-
tide?"
And the builder raised his old gray
head;

"Good friend, on the path I have
come," he said,
"There followeth after me today
A youth whose feet will pass this
way.

"This stream, which has been as
naught to me,
To that fair-haired boy may a pit-
fall be;

He, too must cross in the twilight
dim—
Good friend, I am building this
bridge for him."—W. A. Dromgoole.
—Selected.

In a world where sorrow
Ever will be known;
There are found the needy
And the sad and lone.
How much joy and comfort
You can all bestow
If you scatter sunshine
Everywhere you go.

A SONG OF TRUST

I cannot always see the way that
leads to heights above;
I sometimes quite forget He leads
me on with hand of love;
But yet I know the path must lead
me to Immanuel's land,
And when I reach life's summit I
shall know and understand.

I cannot always trace the onward
course my ship must take,
But, looking backward, I behold
afar its shining wake
Illumined with God's light of love;
and so I onward go,
In perfect trust that He who holds
the helm the course must know.

I cannot always see the plan on
which He builds my life;
For oft the sound of hammers, blow
on blow, the noise of strife,
Confuse me till I quite forget He
knows and oversees,
And that in all details with His
good plan my life agrees.

I cannot always know and under-
stand the Master's rule;
I cannot always do the task He
gives in life's hard school;
But I am learning, with His help, to
solve them one by one,
And when I cannot understand, to
say, "Thy will be done."
—Gertrude Benedict Curtis.

SOMETIME WE'LL SURELY KNOW

Not now, but when 'tis God's sweet
will,
Perhaps amid the Eden glow;
We'll know why woes our fond
hearts chill,
Yes, some sweet time we'll surely
know.

When all the mists have cleared
away,
Through which we journey here
below;

When in the light of perfect day,
The whys we'll see and surely
know.

We then shall know why sorrow's
waves
So often toss us to and fro;
Why dearest loves are hid in graves,
In God's own time we'll surely
know.

Our God shall lead, we'll trust in
him,
Tho' sorrows billows o'er us flow;
Our faith, our hope shall not grow
dim—
Sometime, sometime, we'll surely
know.

—Selected.

CONSIDER THE LILIES

The Master taught that fowls that
wing through air
Possess not barns nor do they sow
or reap,
Yet they are fed and cared for
everywhere,
And man's life is worth more than
theirs to keep.
He bade them ponder lilies of the
field
And how through nature they are
made to grow,
They neither spin nor reap, yet
petals shield
A glory Solomon could never know.
If God so clothe the flowers and
feed the birds
Would He not humans much more
clothe and feed?

LIFE IS TOO BRIEF

Life is too brief,
Between the budding and the fall-
ing leaf,
Between the seed time and the
golden sheaf,
For hate and spite,
Fast speeds the night.

—Margaret E. Sangster.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Gen. 41:25-57.
Oct. 11—Gen. 42:1-24.
Oct. 18—Gen. 42:25-38.
Oct. 25—Gen. 43:1-34.
Nov. 1—Gen. 44:1-34.
Nov. 8—Gen. 45:1-28.
Nov. 15—Gen. 46:1-34.
Nov. 22—Psa. 100; I Thes. 5:1-28.
Nov. 29—Gen. 47:1-31.
Dec. 6—Gen. 48:1-22.
Dec. 13—Gen. 49:1-33.
Dec. 20—Luke 2:1-20.
Dec. 27—Gen. 50:1-26.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Paul's Nephew Helps Paul.
Acts 23:12-24.
Oct. 11—Paul in a Storm at Sea.
Acts 27:9-44.
Oct. 18—Paul Tells What Love Does.
I Cor. 13:1-8.
Oct. 25—Obedience to Parents and
Masters. Eph. 6:1-9.
Nov. 1—Rewards of Believing and
Obeying God. Heb. 11:6-49.
Nov. 8—James Teaches Patience
and Prayer. Jas. 5:8-20.

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1-24.
Dec. 6—Modesty, Temperance and
Truthfulness. Matt. 6:
28-29; I Cor. 10:31 and
Matt. 5:36.
Dec. 13—John Describes the
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10:27.
Dec. 20—The Birth of Jesus. Luke
2:8-20.
Dec. 27—Review: Early Church
Characters. Acts to Rev.

BIBLE MONITOR

Vol. XX

December 1, 1942

No. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SACRIFICING FOR CHRIST

We hear much these days regarding sacrifices in order to successfully prosecute the war that is in progress. Much effort is being put forth to popularize the idea in our nation so that folks will more readily resign themselves to the deprivations that may be forthcoming as a result of a scarcity of foods and materials.

We are told that the amount of sacrifices which we are willing to make for our nation determines the extent of our loyalty and patriotism. We question many of the theories and ideas being set forth in our time, but this matter suggests to us a thought that is worth our serious consideration.

Looking at this matter as

a Christian and a witness for Christ in this sinful world we get a view that ought to leave a lasting impression upon our minds which will be of benefit to our christian growth, development and fruitage in the vineyard of our Lord Jesus Christ.

In our Christian life, does not the extent of the sacrifices we make for our Christ indicate the measure of our love and zeal for Him and his cause? It might be well for each one of us just to pause and consider how much that could be actually called a sacrifice we have made for Christ and his church. The apostle Paul declared in writing to the Phillippians that he had "suffered the loss of all things" in his effort to win Christ. Perhaps the sacrifices that he had made, had much to do with his success

in the service of the Lord. It might be for the glory of God, to the advantage of the church and to our eternal good, should our testimony for Christ be such that we will suffer the loss of things which we hold dear in this life. It might be well to keep this thought in mind as the days come and go, and commit our all to the will of the Lord.

The following words of our Master throw some light upon this subject. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:24-26.) It is revealed in this message from our Lord that there is no sacrifice too great, of the things pertaining to this life, in order to be true to our Lord and save our souls. One cannot but think of this in connection with every day events of which we have knowledge. It is remarkable

to what extent men will go in our time in violation of the scriptures in order to protect their property, their wealth, their lives or other earthly treasures. What profit shall it be to us to protect our earthly possessions and loved ones, if in so doing we lose our never dying souls? Rather, should we suffer the loss of all things, if need be, and save our souls.

Again, Jesus says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:26-27.) This is a matter that comes close home to each of us. When it comes to sacrificing our companions, children and other loved ones, and our own lives it is a matter that would be hard to bear. Nevertheless should it come to a test of renouncing Christ or giving up our loved ones, or our own lives, better would it be that we sacrifice all and cling to Christ, knowing that our God is able to raise from the dead

all who are true to him.

If we and our children and our loved ones are living at all times as we should, it matters not whether it be life or death for us, we know that there shall be a grand and glorious reunion in a better world. How much better it is to live with such a hope than to gain all that the world has to offer and in the end go down to the pit of destruction and torment.

If it is important for men to make sacrifices to prosecute a war that dooms thousands, perhaps millions of men to a terrible death on the battlefield and the unquenchable fires of hell, how much more important to make sacrifices of temporal and worldly things, for Christ and his church, in order that precious souls be saved for an everlasting life of bliss and glory, world without end.

PASSION WEEK AND THE RESURRECTION

Part II

Kesler, BE

Wednesday, Nisan 13th, second day before the passover, April 5th, seems to

have been spent in seclusion, as Bible scholars generally agree. No mention is made of his whereabouts until near the close. "Then came the day of unleavened bread when they killed the passover." (Luke 22:7.) This day, Thursday, Nisan 14th, Jewish time, came at sunset Wednesday, our time. (Rem. 2 above.) This "day of unleavened bread," was the day they put all leaven out of their houses, the Jews' "preparation day," and not the "feast day." That was the next day, Nisan 15th, or 24 hours later. At this time, about sunset Wednesday, Peter and John were sent to prepare the passover, which they did as far as time and means permitted. They could not have purchased the lamb for Judas had the money. Besides they hadn't time to kill, dress and roast it. This would not be done until about 3:00 p. m. of that day, the legal time for killing the passover, the 14th day of Nisan or 6th day of April. (Ex. 12:6; Luke 22:7.)

Thursday, Nisan 14th, 1st day before the passover, April 6th, Peter and John having been sent to prepare

BIBLE MONITOR

West Milton, Ohio, December 1, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

the passover had little to do as the room was already "furnished and prepared." Then sometime after the sunset had closed Wednesday, perhaps 8:00 or 9:00 p. m. Jesus and the other ten apostles joined Peter and John in this "upper room," and Jesus proceeded to institute the rites of footwashing, the Lord's supper and the communion. This service with the discourse following John 13th and 14th chapters, lasted perhaps until

about midnight. They went from this "upper room" across the brook Cedron into the garden. (Jno. 18:1,) which proves beyond cavil that this service was not held in Bethany, as some teach. The discourse John 15, 16 and 17 was given on the way to the garden. Bear in mind this was the forepart of Nisan 14th or close of Wednesday our time. Judas left the "upper room" and hastened to the chief priests, concluded the bargain for betrayal, secured a "band of officers," led the way to the garden where Jesus was arrested and bound. (Jno. 13:30; 18:3-12.)

On Tuesday evening, Caiaphas had convened the Sanhedrin and "consulted how they might take Jesus by subtilty and kill him. But they said "not on the feast day lest there be an uproar among the people," (Matt. 26:2-5; Mark 14:2.) So with Judas' help they hastened and arrested, tried, and condemned him on the "day of unleavened bread," the 14th of Nisan, the Jews' "preparation day."

Now we take up events as they occurred. He went from the "upper room" into

the garden (Matt. 26:36; Mark 14:26-32; Jno. 13:31; 18:1.) His prayer in the garden. (Matt. 26:39; Mark 14:35; Luke 22:41.) The arrest. (Matt. 26:50; Mark 14:46; Luke 22:54; Jno. 18:3, 12). The trial, before Annas, (Jno. 18:18). Before Caiaphas, (Jno. 8:28; Matt. 26:51; Mark 14:53; Luke 22:54; Jno. 18:13, 24). Before the Sanhedrin, (Matt. 27:1-2; Mark 51:1; Luke 22:66). All this before 3:00 a. m., (Mark 14:30, 68, 72; Jno. 18:27).

Now comes the civil trial before Pilate. (Matt. 27:2-26; Mark 15:1-15; Luke 23:1-25; Jno. 18:28 to 19:16.) Jews "went not into the judgment hall, lest they be defiled; but that they might eat the passover." (Jno. 18:28.) This shows the passover was still in the future while Christ was on trial. All this after 6:00 a. m. Thursday morning, Nisan 14th, April 6th. Pilate could not hold court before 6:00 a. m. nor on the "Feast day," which was the 15th of Nisan, a holy convocation, a sabbath, no "servile work was done" much less hold civil court. Next he is tried before Herod. (Luke 23:7-11, 23.) The Jews

wouldn't go into the judgment hall because they want to eat the passover, so Pilate went out to them. (Jno. 18:29, 33.) A four-fold acquittal. (Luke 23:4; 23:11-15; 23:14; 23:22.) All this between 6 and 9 a. m. Thursday morning. The crucifixion, 9:00 a. m. (Matt. 27:35; Mark 15:24-25; Luke 23:33; Jno. 19:16-18.) The burial, (Matt. 27:57-60; Mark 15:42-46; Luke 23:53-54; Jno. 19:42.) He was buried on the Jews' "preparation day." (Matt. 27:62-62; Luke 23:54; Jno. 19:42.) Thus it will be seen Jesus was arrested, tried, condemned, dead and buried on the "Jews' "preparation day," Thursday, Nisan 14th, and April 6th. The passover was eaten the night following, Nisan 15th. So that from no logical or scriptural reasoning can it be shown he ate the Jewish passover or that he was crucified on Friday.

Thus it will be seen Jesus was in the tomb from about 3:00 p. m. to 6:00 p. m. Thursday, all day Friday, all day Saturday, all night Thursday, all night Friday, and, until some time Saturday night when he arose.

Three days and three nights as the scripture teaches. (Matt. 12:40; Luke 24:21.) The 15th day was a sabbath as seen above. John calls it a "high day," and so it was, being a sabbath day, a pass-over sabbath day, and not the regular 7th day sabbath. Two sabbath days came together every year at the passover. So he was buried 3:00 p. m. Thursday, in the tomb until some time Saturday night when he arose, making three days and three nights, and this was the first day of the week, Nisan 17th, April 9th.

Little is recorded from the burial to the resurrection. But the record shows the women at the tomb "early" Sunday morning, the first day of the week. (Matt. 28:1; Mar. 16:1; Luke 24:1; Jno. 20:1.) There is no record to show he rose before this, so this must be the time. The guard said the disciples stole him away while they slept; they would not likely admit they slept in the day time. The women came at the "dawn" Sunday morning, not at the "twilight" Saturday evening. "Dawn" is from darkness to sunrise in the morning, "twilight is from sunset to

darkness in the evening. He rose before the dawn, not before the twilight. The angel was still at the tomb when the women came. It is not likely he remained at the tomb all night, nor that he went away and returned to meet the women. (Matt. 28:5-6; Mark 16:6-7; Jno. 20:13.) Mark says he rose on the first day of the week. (Mark 16:9.) The woman "remembered he told them he would rise the third day." (Luke 24:7-8.) Sunday was the third day. (Luke 24:21.) From this array of facts, we must conclude he rose on the first day of the week, April 9th, our time, Nisan 17th Jewish time.

THE GOOD OLD PATH

A. G. Fahnestock

Jer. 6:16 says, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old path, where is the good way and walk therein and ye shall find rest for your souls."

Reader, you will notice that while the children of Israel were Gods chosen people, that they have forsaken the good old path and

chosen their own way. No doubt these people had followed carnal nature and desires, because they loved not the truth, or the good old path which gives rest for the soul. Are you a lover of the good old path or do you only speak of it as a good way? Jesus said on one occasion "Ye draw nigh unto me with your mouth and honor me with your lips but your heart is far from me. (Matt. 15:8.)

Christ called them hypocrits, what would he call these of today, who dishonor him and speak evil of the good old path? It is true that we have some who say, they would once again enjoy a good old fashioned meeting, good old fashioned songs, good old fashioned preaching, good old fashioned heart stirring prayers, good old fashioned prayer meetings, good old fashioned love, etc.,

If so good (and surely they are) why not have them all the time instead of once in a long while? I am sure it would be our experience if we let the Holy Ghost have its way.

Was it through ignorance that the children of Israel left the good old path? No,

in the last part of the 16th verse they say "We will not walk therein." They had set up their own judgment against God, and we have such people today.

The other day I heard over the air, a minister speak on "the Lord sending out the seventy," said he, "these seventy were a very common class of people, who had no training and had not been qualified for the work, but it was the best the Lord had." He stressed the idea of special training through colleges and seminaries for such important work.

We need to pity and pray for such ignorant men who themselves are blind and not able to direct their own steps, but think that they would be able to train and direct the steps of others.

A thousand times rather would I have a man filled with the Holy Ghost than one trained by man.

The good old path is the Holy Ghost way and any ignoring this fact and substituting man training is subverting the truth of the Gospel, and Paul would call him "the child of the devil." (Acts 13:10.)

Let us be on our guard, there are those, says Jude,

who have crept in unawares, ungodly men.

Do we not claim to stand on the platform of our faithful forefathers, traveling the good old path? Are all of us doing it? If not, why not? If not why do we want to be a member of the Dunkard Brethren church? Surely each one of us will have plenty to account for without deliberately influencing others to leave the good old path.

R. 3, Lititz, Pa.

THE DEVIL AND HIS TOOLS

Anna Flora

The devil has been in this world a good many years and knows the best cunning ways of working his purpose. "For he goeth about as a roaring lion seeking whom he may devour." Even in the garden of Eden we find him. In the paradise of God, here we find him in some of his first work. No wonder Adam and Eve fell. To be told we would be made wise as God would cause almost anyone to look into the matter. "And finding the tree good

for fruit, and pleasant to the eye, and a tree to be desired to make one wise," what better means did the devil need to entice them? We often hear people tell of their schooling and the great knowledge they have gained. After partaking of the fruit we find another picture. That of sorrow and woe as they are driven from the beautiful garden of peace to return no more.

Soon after this we see Satan returning, this time in jealousy and envy, ending in murder. Because of envy Cain killed his brother, Abel. Jealousy in itself is not a very big thing, but let us see what followed. There was a quarrel. If we can't see things as others do let us quarrel with them.

In other words just tell them a thing or two. Now wait a minute. Isn't that what the wicked one wants us to do. Start an argument which gets to be a quarrel, it spreads and people take sides. Soon everyone is discouraged and down hearted. Just some more of the devil's tools. When he gets us discouraged we begin to feel sorry for ourselves, no one treats us right.

Just here we want to look

at another side. Here is a person discouraged and down hearted. He murmurs about the people he meets, listens to the gossip and passes it on with his own downcast thoughts. All the while the devil is close behind. Then he whispers, "There is a group of people always having a good time, why not join them for a while. In their crowd there is always room for one more." So he joins the fun-loving crowd.

At first he does not approve of all he sees and hears but they say they are not so bad. He gradually gets used to it all. As time goes on and the devil leads farther and farther, thus he tries to hide his true self in sinful, worldly pleasures. All this time the devil follows close, throwing a shadow. Why? So the Spirit of God has a harder time to reach the poor misguided soul. In a gay, loud crowd it is almost impossible to hear the soft voice of the Spirit calling God's children back to the fold.

The children of Israel wandered forty years in the wilderness because of discontentment and murmurings. They even asked

Moses to let them go back to Egypt because there was no water. Sometimes we wonder why they murmured so much, God had done many wonderful things for them, showing his power and love.

No matter how close a people are to God there is one in the back ground who is just waiting his chance to get in his own work.

The devil even tempted Christ when he was in the wilderness. He gave some wonderful promises. Even riches and kingdoms. Was'nt Christ beset on every hand by those who set him at naught. Now here was riches, and a kingdom just for the taking. He could be crowned king. He still had the cross and the agony of death when all his disciples deserted him and fled. But even knowing this the devil's promises were small beside the heavenly beauties which he had enjoyed from the foundation of the world.

Thomas, one of the twelve, gave way to doubt. But he said, "Except I shall see in His hands the print of the nails and thrust my hand into His side, I shall not believe." What did Jesus tell Thomas? "Because thou hast seen me

thou hast believed. Blessed are they that have not seen, and yet they believe."

And so it is, down through the ages. The devil is just around the corner, so to speak, just waiting for a place to put to use one of his many tools. These are just a few of the many ways the devil has of laying a snare. They seem to be small by themselves, but add one to another and soon we have a list that would almost discourage even the stoutest heart. These are all weights to make the Christian life a burden. "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Dallas Center, Iowa.

THE AGE-END IS DRAWING NIGH

Think of how much disappointment and sorrow there is in the world. Page after page of startling events are unrolling. Re-

member how Daniel's heart was sobered and solemnized. He cried out to God, "Oh, my God, what shall be the end of these things." (Dan. 12: 8.) Fellow Christians, this surely is a fitting question for ourselves.

With these pages of world events unrolling, they are red with blood. It should make Christians especially realize they are living in a sorely troubled world. It is torn from one end to the other by calamity and distress. Kingdoms are rising and falling in a night; thrones are tottering; armies are battling in earth, sea and sky. The sons of men are being slaughtered by the millions. Civilization is shot through with barbarism and savagery of bygone ages. The foundations of human government are reeling under earthquake blows. Men's and women's hearts are failing them for fear "of the things that are coming upon the earth."

The worst crime wave of horrible robberies, kidnapping, murders, and heinous sins of all kinds is now sweeping over the whole world, and is waxing worse and worse. The greatest financial crisis ever known

to the world, has affected every part of the world in recent years, while labor troubles and strikes are occurring everywhere, and with all this earthquakes, destructive floods, with loss of millions of lives. Think of it, Christian friends, what are we doing to help bring the lost souls to an ever living Christ?

Never in the history of the world was there such a cry for peace and safety. Yet we hear from all four corners of the earth, "Wars and rumors of war." National leaders in almost every country are trembling at the thought of another world catastrophe. Christian men and women should be on their faces, crying out with Daniel.

What shall be the end of these things? What do these things mean? What is the way out? All these unmistakable evidences are meaning the approach of another great event. They are signs of the second coming of our Lord from heaven to end this reign of sin and suffering and death. So the answer to the questions asked above there is only one answer. There is only one Being who knows

what the end will be. This Being is God. Jesus Christ alone knows the future. We must come to Him if we would know. So let all who read these lines, do like the disciples of old, sit at His feet and listen to Him.

If you note the disciples asked Jesus a double question. There is a line of cleavage between the first clause and the second. First, "Tell us, when shall these things be?" Second, "And what shall be the signs of thy coming and the end of the world?" His answer is plainly given; "When ye shall see all these things, know that it is near, even at the door." "There shall be wars and rumors of wars. For nations shall rise against nation, kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers place." Also in II Tim. 3:1-4 we read, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce,

despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." But thanks be to God, "Where sin abounded, there grace did much more abound." He that shall endure to the end shall be saved. "For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." (Matt. 24:12-13.) "Wherefore, when ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place; (whoso readeth let him understand) then let them which be in Judea flee unto the mountains for then shall be great tribulation." (Thess. 5:2-3.) "And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened." (Matt. 24:22.) Think of it dear fellow Christians, so fierce will be the time of afflictions that all flesh would perish if it ran on indefinitely. But for the sake of His own who may be in it, God shortens

the duration of it.

Do you not think that men would better heed to the warnings of Jesus, than some day to wake in the very vortex of the tempest which they have been too blind to see; too unbelieving to heed?

Titanic forces of evil are girding themselves for their final struggle of the age-end. Satan's time is short, and his wrath is great. Take heed.

What then is our hope? The answer is "The end of all things is at hand.

When ye see these things come to pass, know ye that the kingdom of God is at hand. For just such a time as this, we may expect that calamities and troubles will increase, rather than decrease; but we are admonished in God's Holy Word, "Be ye patient therefore brethren, unto the coming of the Lord. Be ye also patient, stablish your hearts, for the coming of the Lord draweth night." (Jas. 5:7-8.) Herein is our hope; Jesus Christ is soon coming to receive those who love and trust and obey Him.

This will be the most wonderful event the world has ever seen, and every

living person on earth will behold it with his open eyes.

Yes, the righteous who have died, and gone to their graves, will be raised together with the faithful then living, "and so shall we ever be with the Lord." "And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

"He that overcometh shall inherit all things, and I will be his God, and he shall be my son." The question is, Why not claim all of God's promises. If there be any who read these lines, who are perplexed in heart, seek the unfailing Word of God, which answers all questions and stands as man's infallible guide book of life. If you are in doubt and in sin, accept Christ as your personal Savior, who can save you from all sin.

Then and only then will your heart and soul be at peace; then you will have that blessed hope "soon to be revealed."

—Gospel Herald.

Read your Bible daily.

ARE YOU A TRUE CHRISTIAN?

L. A. Shumaker

The question is not, Are you a Catholic? or, Are you a Protestant? but, Are you a true Christian? Are you saved? You may be a Catholic or a Protestant; you may be a member of a religious society the creed of which may be as sound as the Bible can make it; you may have been baptized; you may be zealous to do good; yet not be a true Christian. Creeds, ordinances or works, however good in themselves, can not make one a true Christian. Christ alone can save.

What is called a good moral character may give one a good standing among men; but it alone can not give one a good standing with God as a true Christian. St. Paul, prior to his conversion to Christ, probably had as good a moral character as the majority of church members of our day. He believed in God, was a member of the Jewish church; he prayed, fasted, paid tithes, and as touching the righteousness which was in the Law he de-

clared he was blameless; yet he was not religiously right with God. His righteousness was only legal. His good character, his church relation, his creed and his zeal he found did not save him. He had a persecuting spirit. He saw he was wicked at heart, and felt he was the chief of sinners, and must accept Christ to be saved. Christ alone can give the character that prepares one for heaven; all else is merely self-culture.

True Christians are followers of Christ, and not of the world. He said of His own: "They are not of the world, even as I am not of the world." (John 17:16.) They are saved, "not by works of righteousness," but by the "washing of regeneration, and the renewing of the Holy Ghost." All their sins are forgiven through faith in Christ. They hate sin and love righteousness. They have new hearts. They love God supremely; and they love their enemies and all mankind and are honest in dealing with their fellowmen. They are saved from bigotry. They rejoice in the cause of "righteousness and true holiness" wherever they find it, and in whatever church it exists. They are humble and teachable. The effort to get along with a little religion would forfeit what grace they have; but following Christ fully and constantly, their "path is as the shining light, and shineth more and more unto the perfect day."

True Christians have an inspiration to be good and do good, that does not come from the wine cup, the card table, the dance hall, the theater, trashy literature, or kindred amusements and associations; but an inspiration that is born of admiration of Christ's lovely character for their example; of appreciation of His suffering and death for their salvation; of the work of the Holy Spirit within them; and of the divine honor and joy of service for Him.

The times are exceedingly perilous. Seemingly, the "last days" are upon us. The demand for more true Christians, instead of more church members, is imperative. Reader, how is it with you? Be honest with yourself. Be true to your eternal interests. Are you on the Lord's side? If so, have you the courage of your convic-

tions? Will you come out fully for Christ, and follow Him in all things, pray for and labor to promote primitive Christianity? Will you give yourself fully to this work, in the sphere in which you move, and not be afraid to contradict the devil, who withstands the thorough work of God everywhere? God bless you, and give you grace and courage to stand up for Christ fully.

Louisa, Va.

LET'S BE THANKFUL

Oh! how thankful we should be
For the blessings God has given us;
For the food, the rain and shine,
For the heaven prepared above.

And let's be thankful for our homes,
And for our Christian parents too;
For the Bible that we can learn
About dear Jesus and his love.

Just stop and think a moment,
What the Savior done for us;
He died upon the rugged cross
That we might have eternal life.

Though hills and mountains divide
us

From the house of worship,
We feel so thankful we have a
promise

Of being together in heaven above.

So if we're faithful here below
Some day we'll meet above
There we shall never part no more,
In that beautiful home above.

Elizabeth Wisler,
Martinsburg, Pa.

CONSOLATION

O'er death's sea in your blest city,
There's a home for every one;
Purchased with a price most costly,
'Twas the blood of God's dear Son.

Here we've no abiding city,
Mansions here will soon decay;
But that city God's built firmly,
It shall never pass away.

I have loved ones in that city,
Those who left me long ago;
They with joy are waiting for me,
Where no farewell tears e'er flow.

Toward that pure and holy city—
Oft my longing eyes I cast;
Jesus whispers sweetly to me,
Heaven is yours when earth is past.

—Selected.

NEWS ITEMS

SHREWSBURY, PA.

The Shrewsbury congregation of the Dunkard Brethren church met in quarterly council October 19th, with Elder J. L. Myers in charge. Elder A. G. Fahnestock had charge of the opening devotions. He read Psalms 46, then lead in a very fervent prayer for the church.

Minutes of our previous meeting were read, Elder J. L. Myers gave a few admonitions. Treasurer's report was read, after which Elder Myers announced that we were in need of a minister and that an election would be held.

Elders A. G. Fahnestock and T. C. Ecker were the committee who took

charge of the election. After the lots were cast, the lot falling on one of our deacons, the official body decided to hold an election for two deacons after which the committee announced the results of the election, which was as follows: Bro. D. K. Marks was elected minister and Bros. David Young and Richard Miller deacons. These were then installed.

Arrangements were made for love feast which is to be held November 1st. Minutes of meeting were read and approved. Closing song was sung, followed by prayer by A. G. Fahnestock. We ask an interest in the prayers of all the saints that the Shrewsbury church might be faithful till death.

C. M. Stump, Cor.

MECHANICSBURG, PA.

On October 1st we held our council. The 103rd Psalm was read by Bro. Paul Smith and Bro. B. F. Lebo lead in prayer, then our Elder J. Harry Smith took charge. There was not much business to come before the council, only to get ready for the love feast which was to be October 10th and 11th. Our Elder led in closing prayer.

October 10th we met for morning service at 10:35. Our Elder J. Harry Smith opened the services by reading II Peter 3 and led in prayer. Elder A. G. Fahnestock gave us a strong sermon from Rom. 5:1-6, on "Faith," then Elder E. H. Demuth from Waynesboro spoke on "Faith" also, then it was the noon hour and the closing prayer by Elder B. F. Lebo. We all went to the basement for our noon meal which was ready for all who was there.

At 1:45 we met again for service, at this time one sister asked to be anointed, which was done.

Opening service by Elder Ray S. Shank reading I Peter 4, and led in prayer. Elder Demuth used for his text I Peter 2. Elder Fahnestock spoke to us on "Self Examination." Elder A. B. Rice of Mountindale, Md., was with us and spoke also on the same subject.

We came together at 6:30 for the love feast. Elder H. E. Demuth officiated. We were so happy that a few days before our love feast three young boys decided to come to the Lord's side. May they ever be faithful unto the end.

Sunday morning at 10 o'clock, Sunday school with an attendance of 140 present. Preaching services followed. Bro. Rinehold of Lititz opened the services and led in prayer. Next Elder A. B. Rice spoke from Acts 12; next Elder H. E. Demuth's subject was "Prayer." At 12 o'clock the service closed by Eld. B. F. Lebo leading in the closing prayer.

In the evening Bro. A. B. Rice began a series of meetings. The attendance was good all through the meetings. Bro. Rice preached the Word of God to us and as the result eight precious young souls were baptized. Meeting closed Sunday evening, October 25th. We feel that after all those wonderful meetings we have had we cannot help but rejoice and strive to do more in the future than in the past. May God add His blessings to us all is what we ask in Jesus name.

Harry L. Junkins, Cor.

R. 1, York Springs, Pa.

The world is good-natured to people who are good-natured.

LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren held our love feast on October 18th with a good attendance. Ministers present throughout the day were: Elders T. C. Ecker, J. L. Myers, Harry Smith, Ray Shank, Benj. Lebo, Harry Demuth, Bro. Ebersole, Donald Ecker, James Kegerrise and David Ebling.

About 75 surrounded the Lord's table with Elder J. L. Myers officiating. We thank the ministers, brethren and sisters from other congregation for attending our love feast and invite them all back.

Susanna B. Johns,
35 E. Lincoln Ave., Lititz, Pa.

ENGLEWOOD, OHIO

We held our regular council October 21st, at 2:00 p. m. Bro. Robbins opened the meeting by reading Gal. 3:1-4, and made a few remarks and led in prayer. As he had just returned home from the west that morning, he requested Bro. L. W. Beery to take charge in his stead.

There was four letters granted and six letters received from the Pleasant Home congregation, California. We certainly welcome these brethren and sisters into our midst. This being the meeting before the love feast, the deacon brethren made the annual visit, and all reported a pleasant visit. What business came before the meeting was disposed of in a Christian manner. The meeting came to a close with prayer by Bro. Samuel Hall.

On Saturday, October 24, we held our love feast, services beginning at

10 a. m. In the forenoon Bro. L. W. Beery and Bro. Lawrence Kreider, each gave a message. Bro. Beery emphasized the thought of how Christ suffered for us, and asked, How much we are willing to suffer for Him, or will we turn Him down in these trying times? Bro. Kreider gave the thought of Christ being the author and finisher of our faith. There are many who want Him to be the author, but want to finish it to please themselves.

In the afternoon Bro. L. I. Moss and Bro. Howard Surbey was with us, and each gave a message. Bro. Moss used as a subject, "The Divine Power of God," II Peter 1:3-4. It is time the people are wakening up and putting their trust in the divine power. Bro. Surbey gave some thoughts on the same subject, saying the reason we do not have more of this divine power is because we do not know God and fellowship with Him enough.

In the evening there was a good number surrounded the Lord's tables with Bro. Moss officiating.

On Sunday morning the visiting ministers again had charge of the meeting. Bro. Surbey used for his subject "The True Light," John 1:1-14. Christ is the true light and we must have this light shining in us, or we are of no use in the world. Bro. Moss talked on the same subject, and asked the question, How long can we have this True Light shining in us and indulge in the things of the day, and go and work in the defence plants for the mighty dollar?

We had good attendance and sermons through the meeting and all could say, it was good to be there. We certainly appreciate the presence of the brethren and sisters

from other districts, and give them all a hearty welcome to come back at any time.

Ivene Diehl, Cor.
New Lebanon, Ohio.

KANSAS CITY, MO.

The Kansas City Dunkard Brethren church enjoyed a two weeks' meeting which closed October 25th. Bro. Will Root of Great Bend, Kansas, was the evangelist.

Our love feast was on Saturday night, October 24th, even though we were few in number, we had a blessed service together. We are glad to have Sister Lucille Wingert of Dallas Center with us to help in the Master's service.

Bro. and Sister Jamison, also Sister Brooks of Quinter, Kansas, were with us the week end of the love feast.

Bro. Root brought us some wonderful messages from God's word. I believe we have all been built up and encouraged; we pray that the seed sown will spring up and bring forth fruit, although the word teaches that in the last days there will be a falling away; and that men will turn their ears from the truth.

May we each one be more concerned about the things of God so that we will be found watching when He comes.

We have Sunday school every Sunday morning, and the fourth Sunday of each month Bro. Root of Great Bend, Kans., comes and preaches for us, Sunday morning and evening. We look forward to hearing the messages from God's word.

We are few in number here, but

we are glad for God's promise that "where two or three are gathered together in my name, there am I in the midst of them."

Pray for us here at this place that we will be a shining light to those about us. The harvest truly is great but the laborers are few.

Sister Martha Corum,
R. 2, Kansas City, Mo.

OBITUARY

MARY ELLEN NAILOR

Daughter of Simon and Katie Hess, was born August 13, 1875 and departed this life June 10, 1942, at her home, 115 South Washington St., Mechanicsburg, Pa., at the age of 66 years, 9 months, and 27 days. She had been ill three months.

On June 27, 1895 she was united in marriage to George W. Nailor by Minister F. W. McGuire, at Shiremanstown, Pa. To this union were born four sons and two daughters, William H., George W., Wilson B., Frank H., Mrs. Geo. White, and Mrs. John Shell, all of Mechanicsburg, Pa. At the time of her death she left to mourn her departure her husband, George W., these six children, two brothers, Alvin C. Hess, Mechanicsburg, Pa., and Edgar C. Hess, Camp Hill, Pa., two sisters, Mrs. Carrie Harmon, Bowmansdale, Pa., and Mrs. Ada Kilmore, Mechanicsburg, Pa., 16 grandchildren and one great grandchild. One son, Frank H., has since been called from the activities of

life.

A member of the Dunkard Brethren church, which she and her husband joined in later life, she lived a Godly, consistent life, faithful to her church and her family. She assisted in leading the singing, was church janitor, and took an active part both before and during the love feast services.

Funeral services were conducted at the Dunkard Brethren church, Mechanicsburg, Pa., by Elder J. Harry Smith, assisted by Elders Benjamin Lebo and Ray S. Shank.

Interment was made in the Chestnut Hill cemetery, south of Mechanicsburg, Pa.

Ray S. Shank.

SISTER MARY H. GARMAN

Sister Mary H. Garman, widow of Amos Garman, departed this life October 15, 1942, at her home, 345 North Market St., Elizabethtown, in her 88th year. She was a member of the Lititz Dunkard Brethren church.

Funeral services were conducted by Elder A. G. Fahnestock and Bro. Benj. Reinhold. Interment in Fairview cemetery near Shorting Hill.

NEGLECT

Neglect! Literally speaking it is a small word, but oh! how devastating are its consequences, when it is put into practice. What is implied by neglect? It signifies merely these traits: omission, habitual negli-

gence, disregard, carelessness. Dear reader, are you guilty of these characteristics?

In our local peaper, appeared the following, in connection with an insurance advertisement: "Procrastination is the thief of time." But, I say to you, "Procrastination is surely the thief of Heaven and the gain of Hell." I am inclined to believe, that more souls are sent to Hell from neglect or procrastination, than from deliberate wrong doing. Many people sin by "doing," but I believe equally as many sins are committed by "Not Doing." At least this is true, if I have a right to judge the multitudes who do not confess Christ as their personal Savior and by many other things that remain undone.

Permit me to illustrate: If a house or bridge is poorly constructed, it breaks down, thus costing the lives of many people. The men who had charge of building this bridge or house are accountable for the lost lives. If a dog accidentally got caught in a fence, you saw he was dying from exhaustion, but you neglected to release him, you are just as responsible

for his death as though you had used a club and outright killed him.

"But, you say, 'I never touched him.'" No, but you neglected to save that dog from dying.

Another illustration: If you see a man drowning and you fail to throw a rope to him in order to rescue him, you are responsible for his death. Why? Because you neglected to give the aid for rescuing him.

Some of these illustrations may sound paradoxical, but the majority of accidents (some of them truly appalling,) if traced to their source, would doubtless be found due to neglect of someone to do his duty. If we saw someone intentionally and maliciously kill his horse, we would indeed think it very wicked. And, yet it would be no worse, than if he let his horse starve to death. One method of killing was by striking one fatal blow, while the other death was caused by doing nothing. Now, do you see the sin of neglect and the seriousness of not-doing?

And, what is true in the material, also holds true in the spiritual realm. Many children of today will be

criminals of tomorrow, due to their parents neglecting the training in the spiritual life. Pagan hearts are ushered into eternal damnation, because their professing Christian associates neglected to show them the way of salvation. Many souls are weary, bereaved and afflicted, due to our neglect in praying for them. Our sincere prayers would be a mighty factor in alleviating their suffering and granting them renewed faith, hope, grace and trust. Neglect! Neglect! O, what a large scale it leads to in eternity! Many, many souls have and are still perishing, due to someone's neglect.

How many people neglect to make ample provision for their soul's welfare when they have for an alibi, "I'll wait until I have more time." They are hesitating or neglecting to fulfill their duty until some other time. But sad to say "sometime" usually results in "never." Our motto should be

NOW is the time
HERE is the place,
That I will complete my duty
And not fear to meet His face.

The gravest consequences follow from the failure of humanity to be conscien-

tious and reliable in performing their daily duty. Those who wait for a more convenient time to attend to their salvation, will certainly die lost. Life is a race and no race was ever won by waiting or neglecting. Beloved, remember, "Now is the accepted time, Now is the day of salvation." (II Cor. 6:2.) We have no lease on our lives. It is beyond our estimation and comprehension. We cannot say, "I will yet live thirty or forty years, and thus I'll have plenty of time to prepare myself for Eternity." The tragic fact is that many of these procrastinators will experience before the sunset of this day, also the sunset of their lives. Dear reader, would it be well with your soul, if tomorrow your name appeared in an obituary? O, "how shall we escape, if we neglect so great a salvation?" (Heb. 2:3.)

If we neglect to sow grain in the spring, we will not have any harvest in the fall. And, likewise if we neglect ourselves spiritually, we will perish eternally. Regardless of what we neglect to do, we will suffer the consequence. "Whatsoever a man

soweth, that shall he also reap." (Gal. 6:.)

The wise merchant or farmer does not wait or neglect to insure his property until a fire or tornado has wiped out his possessions, but he insures as soon as he becomes the owner so that he will be prepared for the outbreak. And thus the wise person insures his soul against eternal perdition, by today accepting Christ as his personal Savior and henceforth strives to obey His commandments. It is evident that man thinks he knows more than God when he neglects religion and Christianity. Certainly the most urgent need today is that all seek the welfare of their own soul and then proceed to become profoundly interested in the souls of their fellow-men. It hurts us when anyone ignores our wishes. Why then do so many neglect or disregard God's will O, how our Heavenly Father must be grieved at the indifference and disrespect paid to His admonitions. What is the greatest error that is instrumental in hindering the development of the soul? It may all be summed up in

one' word — "neglect." People are neglecting Christ's commission, "Seek ye the Lord while He may be found." They fail to "Call upon Him while He is near." O, I plead with you, "Today if ye hear His voice, harden not your heart." (Ps. 90:7-8.) After all what is righteousness—what does it constitute? Merely this: Doing the right thing at the right time. Remember "His Spirit shall not always strive with man." (Gen. 6:3.)

Many people say, "I never did anything bad; I never committed a theft, crime or hurt anyone." No, you may not have done any of these things, but what **GOOD** have you done? Be not merely good; be good for something. How much have you neglected to do that Christ commanded You Should Do? This is the pertinent question, I desire to place on your heart and I ask you to answer in the Divine Presence; Just how much are you neglecting to do today, when your only excuse is, "O, I'll wait until to-morrow." How often we hear after someone has passed on and is gone from our midst forever, "I should have cheered him more dur-

ing his long and lonely hours." Neglect! Neglect! Is there not a lesson here for each one of us? Why don't we do the good things we intend but instead neglect? Wouldn't our conscience be more free from guilt, if we did today that deed for some person, who needed our assistance, instead of waiting and neglecting and afterwards loading their coffin with bouquets?

An old adage is, "Don't put off until tomorrow what you can do today." This old proverb not only holds true in the material, but proves equally truthful in the spiritual realm. O, that every reader, would heed Paul's command to Timothy, "Neglect not the gift that is in you." (I Tim. 4:14.)

Thus we can see that the sinner who isn't so noticeable as the murderer, kidnaper, thief, etc., and the "slacker" or the "do-nothing," will be in the same class in Eternity when Christ will separate the sheep from the goats.

Pathetic results from neglect are apparent even during our earthly pilgrimage and consequently these lead to eternal perdition: Church pews are vacant; the Lord's treasury in many instances

is practically empty; many are going hungry and unclothed; innumerable souls are lonely and cheerless. Why? All is due to someone's neglect. O, that everyone would substitute loyalty and liberality for neglect and procrastination! Then we would not find ourselves in the catastrophe and predicament, existing in the world today.

In answer to this, no doubt many will nod their heads and say their "Amens" but what will you do about God's earnest appeals, "Repent ye and believe the gospel." (Mark 1:15.) "Grow in grace and in the knowledge of our Lord Jesus Christ." (II Peter 3:18.) "Confess Him before men." (Matt. 10:32.) "Go to work for Christ." (Matt. 25:14-30.) None of these admonitions are fulfilled or helped by neglect!

May God indelibly impress these exhortations on the heart and mind of every reader. May they penetrate into every hardened heart, that it may be said of our nation, "Thy people are willing in the Day of Thy power in the beauties of holiness." (Ps. 110:3.) Then we will be qualified to sing with

David an exhortation of praise to God for His judgment. (Psalm 96.)

—Selected.

PREACH ANYTHING BUT PEACE

"A few miles from here," wrote a pastor some time ago, there is a CCC camp. The ministers of the town were asked by the District Chaplain to hold services at the camp on Sundays. But he expressly stipulated that in their sermons they were to make no mention of peace. They promptly refused to be so muzzled, and the matter is now held in abeyance, pending further instructions — presumably from higher up."

Not even an army camp, mind; just a Civilian Conservation Corps. But chaplains who are under government control, though professed servants of the Prince of Peace, not only must say nothing about peace, but must put the same gag on invited guests.

If that can be done in a civilian group under government auspices, what would happen if the darling hope of the swivel-chair

soldiers should be realized: making soldiers out of workers on relief?—Christian Advocate.

Happiness is the feeling that we experience when we are too busy to be miserable.
—Tom Masson.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Gen. 41:25-57.
Oct. 11—Gen. 42:1-24.
Oct. 18—Gen. 42:25-38.
Oct. 25—Gen. 43:1-34.
Nov. 1—Gen. 44:1-34.
Nov. 8—Gen. 45:1-28.
Nov. 15—Gen. 46:1-34.
Nov. 22—Psa. 100; I Thes. 5:1-28.
Nov. 29—Gen. 47:1-31.
Dec. 6—Gen. 48:1-22.
Dec. 13—Gen. 49:1-33.
Dec. 20—Luke 2:1-20.
Dec. 27—Gen. 50:1-26.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Paul's Nephew Helps Paul. Acts 23:12-24.
Oct. 11—Paul in a Storm at Sea. Acts 27:9-44.
Oct. 18—Paul Tells What Love Does. I Cor. 13:1-8.
Oct. 25—Obedience to Parents and Masters. Eph. 6:1-9.
Nov. 1—Rewards of Believing and Obeying God. Heb. 11:6-49.
Nov. 8—James Teaches Patience and Prayer. Jas. 5:8-20.

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Dec. 13—John Describes the Heavenly Home. Rev. 21:10:27.
Dec. 20—The Birth of Jesus. Luke 2:8-20.
Dec. 27—Review: Early Church Characters. Acts to Rev.

BIBLE MONITOR

Vol. XX

December 15, 1942

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FEAR NOT

As we write these lines we are thinking of the approaching Christmas season, at which time we expect to again commemorate the birth of our Lord Jesus Christ. Christian people celebrate this event as one of the greatest events that ever transpired in the history of the world. The present condition of the world only makes us appreciate more the coming of the Prince of Peace who made it possible for us to live in a world of strife and carnal warfare and be at peace with all men.

There were so many miraculous things in connection with the birth of our Lord, so many inspiring things that have a definite bearing upon the issues of life now confronting us in these dark days, that it is a

refreshing experience to pause in the midst of all this confusion and turmoil and meditate upon the inspired record of the birth of the Christ who came into the world to save men from the very calamities and woes which they are suffering at the present time.

There is one thought set forth in the record of the events connected with this birth that should be especially helpful to Christian people under the conditions in which we are now living. In announcing the birth of Jesus to the shepherds that memorable night the angel said unto them, "fear not: for behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10.) When viewed in the light of other associated passages of scripture, this is one of the most comforting expressions ever

spoken by God, angels, or men. Fear is one of the things that can make the life of we humans here very unpleasant, yea, exceedingly miserable, even to the extent that men seek death rather than to live.

The birth of the Christ was the one and only event that ever took place in the world that can banish fear, the apprehension of evil or danger, this dread and anxiety that distresses and plagues the hearts of men. God alone through his mercies and the intervention of his all powerful hand in our behalf can take away our fears. His messages and provisions for his people in times of trouble and danger have comforted and succored them through the ages. To the patriarch Abram he said, "Fear not, Abram; I am thy shield, and thy exceeding great reward." (Gen. 15:1.) His words through Moses to the Israelites were, "Fear ye not, stand still and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them no more forever. The Lord shall fight for you, and ye shall hold your peace." (Ex-

14:13 14.) His message through Isaiah is "Fear thou not: for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41:19.) These precious promises have sustained godfearing people for many generations.

Never in the history of the present generation was there ever a time when there were so many things happening that strike dismay, terror and fear into hearts of men as there are today. "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth." So much so, that many are rashly destroying their own lives rather than live under these conditions.

Beloved, as we think on these things and try to fathom the awfulness of it all, how we ought to rejoice that our God has intervened in our behalf in this dispensation to save us from our lost and hopeless state. It was this Christ who was born in Bethlehem that made the great atonement for the sins

of a fallen race; it was this Christ that brought from heaven to earth a saving gospel which is the "power of God unto salvation to every one that believeth;" it was this Christ who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; it was this Christ that said to all who accept him, "fear not, little flock; for it is your Father's good pleasure to give you the kingdom—I will never leave thee, nor forsake thee, and, lo, I am with you always, even unto the end of the world, With all these precious promises ours, if we lay hold of them in faith believing and surrender our lives into his service, we need have no fears even though living in the midst of dangers, calamities and evils of every description that may be threatening us. God has never forsaken his people in

times of trouble and danger, and never will. With these consoling thoughts upon our minds may we celebrate with rejoicing the birth of this precious Savior who gave himself for us that we might be heirs of God and joint heirs with him in a glorious world without end.

NOTICE

The time is here when a large number of our subscriptions expire. It is our hope that the Monitor has been a great blessing to you in the year 1942, and that you will want it to be a regular visitor in your home through the year 1943. Your prompt renewal will save us some extra trouble in re-printing the new mailing slips so we hope you will not delay the matter.

It is the hope of your unworthy servant that the Lord will grant each collaborer, contributor and reader a Christmas of joy and gladness that will linger with us through many days to come. May our prayers be united and constant that the unsaved may be constrained to turn to the Prince of Peace that they

BIBLE MONITOR

West Milton, Ohio, December 15, 1942

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of the Record Printing Co., Commercial Printers, 2-4 South Miami Street, West Milton, Ohio.

Entered as second class matter October 1, 1932, at the Post Office, at West Milton, Ohio, under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

may rejoice with us in the good things of the kingdom of our Lord Jesus Christ.

—Editor.

THE PASSOVER

B. E. Kesler

Part I

The story of how the Israelites came to be in Egypt, is familiar to all Bible students and most Bible readers. After the

lapse of 430 years from the call of Abraham, and 215 years of actual sojourn in Egypt, during which time they suffered much persecution and many hardships, God determined to deliver them from under the dominion of Pharaoh and start their memorable journey to the promised land, the land of Canaan which he had promised to Abraham. To do this he must have a leader of indomitable courage and unflinching faith. The man Moses was decided upon for this task. A man who chose rather to suffer hardship with the people of God than to share in all the splendor and treasures of Egypt.

A Memorial

As a reminder of this great deliverance and a memorial of it, he instituted an annual feast which was to commemorate the joyous event. Here again a capable man was needed. This man was found to be Moses in whom were found all the qualities and qualifications of the man for the task. God was ready to give, and Moses was ready to receive.

Instructions

So "the Lord spake unto Moses and Aaron" while

they were yet in Egypt, "saying, this month shall be unto you the beginning of months; it shall be the first month of the year to you." This month was called Abib or Nisan. (Ex. 12:1-2.) Then he told him they should take up a lamb, a male, of the first year, without blemish, and keep it up until the 14th day of the month, when the whole congregation was to kill it in the evening. Each family, or if small, two families together, were to take up a lamb. (Ex. 12:3-6.) Some different opinion exists as to what time "in the evening" really meant. In that age their days began and ended at sunset. Now the lamb to be killed in the beginning, the night part of the day, or in the ending, the light part of the day. That is, were they to kill them in the beginning or ending of the 14th day? "Then they killed the passover on the 14th day of the month." (II Chron. 30:15.) See also (35:1.) This tells us the day on which it was killed, but not the exact time of the day. Now turn to Deut. 16:6, and we have this: "But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun." That fixes the time definitely, at the going down of the sun of the 14th day, which was not the beginning but the ending of the day, the 14th day of Abib or Nisan. They were to kill it in the day time of the 14th and eat it in "that night," which would be the beginning of the 15th of Nisan.

They were to "eat it in haste," probably without "unleavened bread" for they had their dough, unleavened, wrappd up in their goods. (V. 11:34.) Their door posts and lintels were to be sprinkled with the blood of the lamb; for the Lord would pass through the land "that night," the 15th, and smite the first born of man and beast, of the Egyptians. (V. 12.) They were to put all leaven from their houses. No leaven was to be found in their houses from the first to the seventh day of the feast, or from the 15th to the 21st of the month, inclusive. (Ex. 12:17-19.)

From this it will be seen the lamb was to be taken up on the 10th day of Nisan, kept up until the 14th day

and killed in the "end of the 14th day at the going down of the sun." Then it was to be roasted and eaten "in that night," which would be the forepart of the 15th day, when the "feast of unleavened bread" began by eating unleavened bread with the passover lamb.

Moses Gives Orders

"Then Moses called for the elders of Israel, and said unto them, "draw out and take you a lamb according to your families and kill the passover." (Ex. 12:21.)

They were not to leave the house until the morning, (V. 22) for the Lord will pass through to smite the Egyptians, and when he would see the blood on their doors, he would pass over them, and not smite them. And Israel did as Moses commanded them. From this we understand the elders drew out a lamb according to their families, from their flocks for they could not now take up a lamb on the 10th for it was now the 14th. So this instruction could not be followed now but could hereafter.

The Lord Passed Through

"And it came to pass, that at midnight the Lord smote

all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on the throne to the firstborn of the captive that was in the dungeon, and all the firstborn of cattle." (Ex. 12:29.) This aroused Pharaoh who rose up with all the Egyptians; and "there was a great cry in Egypt, for there was not a house where there was not one dead." (V. 30.) Something must be done, we must get rid of these Hebrews, or "we shall all be dead men." So he called Moses and Aaron and said, "be gone, take your flocks and your herds with you and be gone." (V. 31-33.) The Egyptians urged them to be gone (V. 33). And Israel hastened to get out of the country. (V. 34, 37.) They left in the latter part of the night of the 15th (V. 42), and by the evening of the daylight part of the day they were at Succoth, their first stopping place. (V. 42: Deut. 16:1.) See also (Ex. 21:51.) From this it will be seen the Lord smote the Egyptians at midnight the 15th of the month Nisan, after they had eaten the passover the forepart of the night. Then Pharaoh and the Egyptians

got busy and urged the Hebrews to get out of the country, and they hastened and were on the way, some of them at least before 6:00 a.m. of that day, the 15th.

THE CHRISTMAS STORY

"We have no room here," the inn-keeper said,
Closing the door he shook his head.
He wished he could have bidden them stay,
They looked so tired as they turned away.

Turned away was the mother of Jesus.

Too disheartened and weary their journey to pursue,
They entered a barn, the best they could do;

There in the midst of a quiet night,
Under a star extremely bright,
Was born to the world the baby Jesus.

Shepherds watching their flocks were amazed,
As into the sky each man gazed;
A heavenly host they saw appear,
Every man was gripped with fear;
Then they were told of the Savior Jesus.

Wise men from a land afar,
Saw one night a very strange star;
The knew at once prophecy had come true,
So they started for the place the star pointed to,
To find the Christ Child Jesus.

Shepherds and wise men worshiped there,
When they found the Child so radiantly fair;

They told of the wonders they had seen and heard,
Listening attentively and on every word,
Pondered the mother of Jesus.

No greater event has ever taken place,
At any time, on the whole earth's face,
As the time when God with greatest love
Sent to man from heaven above.
The Saviour of the world, Jesus.

CHRISTMAS THOUGHTS

The shepherds in the fields, "keeping watch over their flocks by night," appreciated and believed the message of the angels. How the glorious message of "Peace on earth, good will toward men" rang through the stillness of that wonderful night. Christ the Savior was born, and heaven must have rung with the gladness of the angel message.

It was the most wonderful message this old world had ever heard; and yet how soon after the advent of the infant King, people and hearts and homes had no room for Him.

Is it not so today? Where, even now, are the shops, the factories, the stores, the homes that have room for the King whose birthday we

profess to celebrate today?

Jesus was born to bring to a weary, sinful, waiting world salvation and peace and hope and everlasting joy. To all who have received Him He has brought all these things; but alas how few, how very few, have even tried to find all these blessings through faith in the Christ who was born on Christmas day. All this is very real. How many of us even take time to think it all over and settle in our own minds our attitude toward the King who came from heaven, and who now seeks admission not to palaces or inns or earthly kingdoms, but to hearts, ordinary human hearts like yours and mine. Shall we face the question today?

As we listen to the Christmas sermon, and take part in the singing of the Christmas carols, let us stop and face the question of our own personal attitude toward the Christ whose birthday we so love to celebrate. May He not this very hour be looking for the humble devotion of your heart and mine? In all sincerity let the question come to us, and, now, today let us make sure that at this blessed Christmas season

the Christ of the Cross will find room and love and devotion in our hearts and lives.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they heard and seen, as it was told unto them." (Luke 2:13-20.)

This is the faithful record as we have it from the in-

spired pen of Luke, stripped of all the gaudy tinsel of sentimentalities that men have applied or attached to it. The record is plain and simple. It concerns the events that happened the night when Christ was born.

In Matt. 2:1 we read of the Wise Men coming to see the King of the Jews. There is no evidence how many came. Evidently there was quite a crowd. The Word doesn't say how many—three is man's judgment. They saw a star in the east; and having been convinced that it had a peculiar significance, they got a conviction from God or prophecy that the King of the Jews was born. They started for Jerusalem, where the king was reigning, and when they got there they inquired of King Herod about the child. Then when they started on their way, the star that they saw in the East appeared again and the wise men followed it to the house where the young King was. They fell down and worshipped Him; and when they had opened their treasures, they gave gifts unto Him of gold, frankincense, and myrrh. Being warned of God in a dream, they departed some

other way into their own country.

A brother once told me that John 3:16 is all that he wants, but that is not salvation. Salvation is only in the shed blood of that Jesus, and it is only through His death, resurrection, and ascension that one receives salvation and life.

THE BIBLE A MINE OF JEWELS

Elta K. Harman

What a source of peace and comfort it is, to take the pleasure and enjoyment of "digging" for Gold and Silver and multitudes of priceless jewels from the mine.

Just as the miners of the earth had to search long and painstakingly, for the coveted gold, so must we patiently and persistently search for the gems of truth.

Unlike the earthly riches, once we have acquired them, no man can deny us of them. We may be mocked and laughed at for wearing this type of jewels, but I John 3:13 tells us to "marvel not if the world hate you." Of one thing we may be sure,

the more we wear these jewels, the more enriched we shall become. We need not have the fear of those who must guard their jewels and finery in huge safes and banks, to avoid having them stolen. Imagine the fear and unhappiness of the man who must constantly be watching lest he be robbed of all valuables. Large sums of money and a fine home, perhaps servants on every hand, coats to keep him warm, and food for his body. All this and still the cold, hard, sparkling jewels, kept in a vault, to tell the world he is rich, will not satisfy him. He has not the love of God in his heart. If we have the love of God in our soul, we have small need of much earthly goods. Our needs will in some way be provided each day as we live. Romans 8:28 tells us, all things work together for good to them that love God. Many of us has seen this come about. Often we wonder how a certain troublesome burden can be diminished in our life. We are helpless in our own strength, but with God nothing is impossible, so at once we see a way to light. This is truly a wonderful experience, and all who heed its meaning, have a better knowledge in the art of living.

For the benefit of young readers, we have tried to assemble some "jewelry" that will be of good use to the wearer. Here we have a string of "pearls" that are beautiful when we wear them: Blessed are the peacemakers, (Matt. 5:9). Love one another, (1 Pet. 1:22). Love the truth and peace, (Zech. 8:19). Honor thy father and mother, (Ex. 20:5).

We shall illustrate the peacemakers as those who do all they can to avoid petty quarrels and disputes. A kind word and smile is often all that is needed to make someone feel happier. Loving one another is sometimes a hard matter, when we are treated shamefully, but when we can forgive each other, it makes the world a more pleasant place. We are instructed to love truth and peace, and that is another instance of happiness. We cannot feel just right when we say things we know are not so. You hear it said sometimes, that to get by in this world, one must "puff up" a little or

not succeed. That may be true for a time, but sooner or later the truth wins out above "tall stories." Obedience and love for our parents is what makes us feel most happy at home and gives us courage to face the things of the world.

We have gems for small children, as we find that Jesus wants little folks, the same as big ones, to work for him. Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven. (Matt. 19:14.) Children obey your parents in the Lord: for this is right. (Eph. 6:1.) There are many ways for children to work for Jesus. He tells us that when we help some person, we help Him and His Father in Heaven. This means he is pleased when we give a tired and hot traveler, a drink of cool water, or speak kindly to someone about to say angry words to us.

It is well for all to remember the words a poet has put into verse:

The things we keep and multiply
Are those we give away;
And those we hoard with lock and
key,
Will disappear some day.

For love and kindness left unused
Will harden into stone;
And kindness put away to keep
Will sour when left alone.

Using the Bible as our guide post on Life's Highway we find many beautiful scenes of interest as we go along. We might call them The Living Treasure Trail, for in the Old Testament we find many jewels and rich gems. The New Testament tells us the way we are to live, so that we may have our names written in the Book of Heaven.

Very recently I was impressed by the earnestness in the talk of a small child. She wondered how Jesus would take us back to heaven when He came, and thought it would be very nice to ride to the heavens on a white cloud. By her desire to live right, so she could go with Jesus to the sky, makes a greater obligation on the part of older ones in helping her and others, to do so. May we all put forth more effort, that we may be ready when Jesus comes.

A moment in the morning,
Ere the cares of day begin,
Ere the hearts wide door is open
For the world to enter in;

Ah, then, alone with Jesus
 In the silence of the morn,
 In heavenly, sweet communion
 Let your duty day be born.

In the quietude that blesses
 With a prelude of repose,
 Let your soul be soothed and soft-
 ened

As the dew revives the rose.
 A moment in the morning
 Take your Bible in your hand,
 And catch a glimpse of glory
 From the peaceful promised land.

It will linger still before you
 When you seek the busy mart,
 And, like flowers of hope,
 Will blossom into beauty in your
 heart;

The precious words, like jewels,
 Will glisten all the day,
 With a rare, effulgent glory
 That will brighten all the way.

—Anonymous.

Peace I leave with you,
 my peace I give unto you,
 not as the world giveth, give
 I unto you. Let not your
 heart be troubled, neither
 let it be afraid. (St. John
 14.27.)

Industry, Ill.

THE PRODIGAL SON

Ira Butts

Luke 15

We have for our subject
 one of the two young men
 that we read about in the
 15th chapter of Luke. It is
 not necessary for me to tell

you why this young man
 went away, all we like sheep
 have gone astray. Everyone
 is turned too easily away.
 This prodigal went away
 without any reason that we
 know of. We are told that
 his father was not unkind
 to him.

If there is one person in
 this world to be pitied more
 than another it is the man
 that has all the money that
 he wants to spend, and
 nothing to do. When the
 prodigal got that which was
 coming to him, it says he
 gathered his goods all to-
 gether, and took his journey
 into a far country, and when
 he had spent all, at last he
 came to want, but this
 prodigal did not go and beg
 for one thing, I have respect
 for the prodigal because he
 did go to work, it was a
 very humble occupation to
 be sure.

One day he woke up to
 the fact that the best friend
 he had on earth was his
 father; why his very serv-
 ants are better off than I
 am. There is bread enough
 and to spare in my father's
 house, and the young man
 come to himself and he said,
 "I will," that is the time
 that his heart turned back
 to God. I would to God that

we could get thousands to say that word. "I will arise and go to my father." Nine-tenths of the battle was won when he said, I will arise and go to my father, I will confess that I have done wrong and I will ask if he will let me be one of his servants, and when his father saw him a great way off he had compassion on him, he did not wait for him to come, but before he got home his father saw him and went to meet him and when he met him he fell on his neck and he wept over him.

And as the prodigal began to make his speech his father interrupts him and he says to one servant to go bring the best robe and put it on him, and to another, go get a ring and put it on his finger and to another one go and get the shoes and to another go and kill the fatted calf and there was joy there.

What joy there was in that home, but what joy on earth can equal the joy in heaven when a prodigal comes home?

WORRY

Worry is one of the most common maladies that

afflicts the human race. It is contrary to the plan of God that any should be afflicted with this malady. There is no necessity for worry. God has made ample provision for deliverance from this dread affliction if it has overtaken us, and has also provided ample preventative against succumbing to the malady. God never commended anyone for worry, but has repeatedly pointed out in his revealed Word the utter uselessness of worry.

If we are worrying about evil-doers God says, "Fret not thyself because of evil-doers." If we have encountered a great sorrow, God says: "Let not your heart be troubled; ye believe in God, believe also in me." If you are worried about the uncertainties of the future, God says, "Be anxious for nothing." If we are tempted to worry about the loss of our possessions, God says, "Your joy no man can take from you." If we are tempted to worry in our loneliness, when dear ones have been taken from us, God says, "I will never leave thee nor forsake thee."

It is easy to worry about

the present war. As much as we might desire to wind up this war in short order, God never intended that we should lose our peace and joy, even in the midst of great disturbances. Read Psalms 46, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters there of roar and be troubled, though the mountains shake with the swelling thereof."

We can commit everything to his keeping with the assurance that his strength is sufficient. Paul's confidence in the strength of God is expressed in the words, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The strength and keeping power of God are the basis for our banishment of worry. His strength is spoken of by the apostle Paul in the first chapter of Colossians, and the 11th verse: "Strengthened with all might, according to his

glorious power, unto all patience and longsuffering with joyfulness." The strength of God is made available to his children to give them patience, and longsuffering with joyfulness.

If our souls are anchored in Christ we need have no fear. Jesus Christ demonstrated that he was greater than sickness and disease, greater than the storm upon the sea, and greater than death itself. Christ did not promise to save us from passing through adversity, but he promised to go with us through adversity.

"Casting all your care upon him; for he careth for you."

Do we have faith in all the promises of God? Why worry?

Partly Sel., Martha J. Myers,
R. 1, Greenville, Ohio.

NEWS ITEMS

GOSHEN, IND.

Our series of meetings for 1942 is history, also some pleasant memories of the wonderful messages our dear brother, David Ebling, brought to us so forcibly of the warnings

he gave to the unsaved and the encouragement to those who have accepted Christ. After two weeks of faithful effort we closed with a love feast, we felt it was very spiritual.

We were made to rejoice on Saturday afternoon when Sister Ebling and daughter, Lena, also Bro. Abram Gible and Bro. Jacob Gible from Pennsylvania, joined us in our services, also several others from Englewood, Ohio, Midway and Plevna, Ind., were present. About 80 surrounded the Lord's tables and 128 were at Sunday school the following morning, when Bro. Ebling conducted the adult class in a body, then Bro. Peter Lorenz gave us a stirring message. In the afternoon and evening Bro. Ebling preached, his last sermon on Christ's second coming. How our hearts ached for those "almost persuaded." May God help them to accept Christ while He still knocks at their heart's door. One was called to Sideling Hill C. P. S. camp, Wells Tannery, Pa., during our meetings, Bro. B. E. Kesler, Jr., which caused a shadow over us, but hope that somehow "All things will work together for good to those who love the Lord.

Sarah E. Yontz,
Shipshewana, Ind.

DALLAS CENTER, IOWA

We are expecting to hold our love feast on December 19-20, 1942, at the close of our meeting to be held by Bro. B. E. Kesler. We give a hearty invitation to all who can attend and especially the ministering brethren.

Clarence R. Gehr.

OBITUARY

CLINTON ARNOLD

Clinton Arnold was born March 27, 1870, and died September 26, 1942, aged 72 years, 5 months and 28 days.

He was a member of the Dunkard Brethren church for a number of years, in which he lived a faithful member unto the end. He always attended church every Sunday regardless of the weather, unless his health would not permit.

His wife preceded him in death some years ago. Funeral services were held at Ridge, W. Va., by Bro. Otto Harris.

THE INN-KEEPER MAKES EXCUSES

"Oh, if only I had known,"

Said the keeper of the inn,
"But no hint to me was shown,
And I didn't let them in.

"Yes, a star gleamed overhead
But I couldn't read the skies:
And I'd given every bed
To the very rich and wise.

"And she was so poorly clad,
And he hadn't much to say!
But no room for them I had,
So I ordered them away.

"She seemed tired, and it was late;
And they begged so hard, that I,
Feeling sorry for her state
In the stable let them lie.

"Had I turned some rich man out,
Just to make a place for them,
'Twould have killed, beyond a doubt
All my trade in Bethlehem.

"Then there came the wise men
three

To the stable, with the morn,
Who announced they'd come to see
The great King who had been
born.

"And they brought Him gifts of
myrrh,

Costly frankincense and gold,
And a great light shone on her
In the stable, bleak and cold.

"All my patrons now are dead
And forgotten; but today
All the world to peace is led
By the ones I sent away.

"It was my unlucky fate
To be born that inn to own.
Against Christ I shut my gate:
Oh, if only I had known!"

TEXT TAKEN FROM
II COR. 5:17

Marion Roesch

I have been thinking for
some time, as I am not
physically able to preach,
that I should do something.
Therefore, I shall try to write
a letter for the Monitor.

I ran across this verse in
my reading lately, and what
a lot it contains. We will
look at the text: "If
any man be in Christ, he is
a new creature. Old things
are passed away; behold all
things are become new."

Now, we will look at the
first clause first. What

does the apostle mean to be
in Christ? We have been
chosen or called by him.
(John 15:16), "Ye have not
chosen me, but I have
chosen you, and ordained
you." For a purpose, that
we should go and bring
forth fruit, or in other
words, go and work for him.
Do we let our light shine to
glorify His name?

We notice that the apostle
starts out in this verse with
"therefore" which in this
sense is used as a connecting
word; connecting what he
has said before with what he
has to follow: as there is
something important to
follow, there must be some-
thing important required
before. How do we get into
Christ? By baptism. By
being born anew. We have
agreed with God to forsake
all for him, our past desires
of living have been "buried"
with him. "Now if we be
dead with Christ, we believe
that we shall also live with
him." (Rom. 6:8. I shall
write out these verses in
full, because some readers
may not realize how import-
ant the verse is just by the
reference and may not take
the time and trouble to turn
to them. Nevertheless it
contains the "Will of God."

Now then, if we have put these vain and foolish desires to death, we are ready as the inspired apostle further says in Gal. 5:16, "This I say then, walk in the Spirit and ye shall not fulfil the lust of the flesh."

We then have put to death the desires for the things that make us a friend of the world, James 4:4, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." How many are enemies of God? Well Jesus says we can tell a tree by its fruits, in Matt. 12:33, "For a tree is known by its fruit," and who, in this enlightened age is so dumb that they don't know the reward of unrighteousness? Why then do people, yes, church members, yea, we are sorry to admit that even Dunkard Brethren, are getting more and more careless.

Isn't this what the apostle means in II Cor. 5:1-6, "For we know that if our earthly house of this tabernacle, were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we should be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame things is God. Who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

Are we carrying out the will of the Lord as the Beloved Apostle says in I Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel." Also the 10th verse. What's the matter? Haven't we counted the cost, when we gave ourselves to the Lord? As the Lord spake in Luke 14:25. What did he mean when he said these words? Was it like some of us, "just joking?"

Is it modesty when we fix our hair in the styles that

the world uses?

Is it modesty to wear short socks, anklets, the same as the world? How do we show to the world that we are not of this world? (John 15:19, "If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you.") The scripture says in Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The last thought in our text, II Cor. 5:17, "Behold all things are become new." All things will become new, if we have really crucified the old man and have been born anew. (Rom. 6:20-22) "For when ye were servants of sin, you were free from righteousness." "What fruit had ye in those things wherein ye are now ashamed? for the end of those things is death."

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life."

There will be blessings eternal. (Rev. 22:14, "Blessed are they that do his com-

mandments that they may have right to the tree of life, and may enter in through the gates into the city."

WILL WE BE READY?

Sister Mary Brumbaugh

When we think of the dark days that are coming upon us we should be more concerned about our souls and those about us. If the Lord should come today, would we be ready?

We find in Rev. 20:15, "And whosoever was not found written in the book of life was cast into the lake of fire." Do you not want your name in the Lamb's Book of Life? If we do not want to spend eternity in the lake of fire, we will have to prepare while here in this life, so that when our time here is ended we may be one to have our names recorded in the Book of Life.

We see sinners all around us who are not trying to make things right with their God, but go on unconcerned, although they are in the wrong. We wonder how people's hearts have become so hardened, but it is through Satan's deceitful works.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24: 44.) This is a warning to all of us to be ready and stand true for Jesus so that when our time comes to go he may find us watching, praying and waiting for his coming.

If sinners do not accept this precious Jesus now he will not accept them in that great judgment day.

A lot of people will see their mistakes when it is too late and plead for mercy from our Heavenly Father, but he will say to them, "Depart from me, ye workers of iniquity, I never knew you." May we all let the Holy Spirit guide and direct our lives and may we always be shining lights to those around us and be ready for that great judgment day, so that we will not be one to hear those fatal words.

If the Lord should come today would we be ready? I hope and pray that we might all be ready and anxiously looking forward to our Lord's coming, and that we might all say as the apostle Paul said in II Tim. 4:7-8; "I have fought a good fight, I have finished my course, I

have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Laura, Ohio.

HISTORY AND DOCTRINE OF THE DUNKARD BRETHREN CHURCH

C. C. Myers

Chapter 5

Our General Conference. This is a big subject, I feel my inability to write on this but by God's help, I will do what I can.

My dear reader, as you read this chapter, do some serious thinking, as we believe that Annual Meeting has always had a large place in the making of "Church Policies and Church Trends," as well as the growth and progress of the church. Our Conference idea was born out of necessity and founded on God's word (Acts 15), while our churches were yet few in number the "Council Meetings" and the advice of the

few elders in those early days sufficed for church policy and church government, but as churches began to grow and spread farther out and into other states, a new problem arose, so in order to "keep the unity of the faith" there must be a big meeting, so the best records we have, this began in 1742 and was held annually thereafter. On the Sunday of Pentecost the business meeting being first on Friday and Saturday, followed by a love feast on either Saturday night or Sunday night. Later on the business was held on Tuesday and Wednesday. I have the first minute book of the Brethren Records.

It would require much space to write about the questions brought before the church at those early Conferences. They aimed to handle all business in a Christ like way, were very anxious to follow the letter and Spirit of the Word. As you remember the church had no "creed" but the Bible was the only guide. The Dunkard church stayed very close to the "Plan of Salvation," and the churches and officials were in the most part very careful to be

obedient to the "Big Meeting," and its decisions as they were counted to be "authority" based on the "Thus saith the Lord." Brethren what could have been any better and what could be any better today?

When Jesus asked his disciples (Matt. 16:13-29), "Upon this Rock I will build my church," etc. Now I have before me the first minutes of Annual Meeting on this subject to confirm our faith and justify the policies taken by our early brethren. All questions brought before the meeting or council were to be discussed and dealt with as sacred and the answers were to be respected as such.

Now the methods used—Always a moderator was chosen from the elder body, also a reading clerk, writing clerk and such other officers as were needed. The Elder of the church in which the meeting was held selected a Standing Committee of twelve elders present and to have a special official meeting to look over all questions brought before the meeting and to generally give their answer, which in other words was looked upon to be "good advice" for the

meeting. In most cases their answers were right or sometimes altered to suit the delegates or the majority.

Here I pause and ask a question, Would it not have been wisdom on the part of the entire church through all these years to have been more obedient and followed the council and advice of the Conference? Here I touch a vital question; and my conclusion is that if our elders on their part had been more careful to "keep the unity of the faith," and the laity more obedient to the church, we might have had less "divisions" or better yet none at all.

The first conferences were held in Pennsylvania and later on in Maryland, Ohio and further on into the more western states. They were often held on the grounds of one of the churches or in most cases in a large bank barn on some brother's farm. Those early day meetings to say the least, must have been great days, a spiritual fellowship according to history and what the Old Brethren have told us in years gone by. I would like to give more of the details of some of thoes

"Big Meetings," and some of the Pentecostal experiences. Many of those meetings are a challenge to the church of today.

Here I mention some of the church leaders who helped to form the policies of the church and were men "filled with the Spirit," who had the welfare of the church at heart sincerely. Of course this list, my dear reader, is by no means complete. The first we mention naturally is the Elders Mack, Sr. and Jr.; Elder Peter Becker and the Sowers. Others too, have come to our attention through history and personal contact were Elders Geo. Wolfe, the Prices, Jas. Quinter, Peter Nead, John Kline, Andrew Hutchison, David Hayes, John Umstead, the Brumbaughs, D. P. Saylor, R. H. Miller, David Vaniman, Elder H. D. Davy (who later lead off in the Old Order movement), Eld. H. R. Holsinger (who also led off the Progressive Brethren movement). I will mention more of these divides in later chapters, Elder. L. W. Teeter, I. J. Rosenberger, Enoch Eby, I. W. Taylor, D. L. Miller, J. H. Moore, Peter Myers,

Elder Enoch Eby was moderator of Annual Meeting during the divide of the 80's and was likely the outstanding leader of that day in the Conservative element of the church and worked

hard to keep the church on the track that the Dunkard church was founded on. I ought to take time and space to write more about this outstanding leader and preacher, for I well remember hearing him preach in his older years, some very "powerful sermons," interceding and most earnestly pleading with the church to stand for the faith and principles that brought the church to where it is. He was moderator of more annual meetings than any other elder up to present time. He was elder of our old Home church at Wadams Grove, Ill., for many years. He attended many of the annual meetings and was a real Father in Israel to the church in his best days. Through Bro. Eby I learned much about the church when I was a young man. The leaders of the church made the trend of the Conference.

Here I mention four brethren who filled a

peculiar position in the church that few were able to fill in that capacity, that of accepting challenges to debate and defend the gospel principles of the Brethren.

These brethren, who were quite successful in this line were Elds. R. H. Miller, Geo. Wolfe, Geo. W. Stambaugh and B. E. Kesler.

My first conference to attend was when I was a boy of less than ten years. I remember a number of things about that meeting held at Naperville, Ill., 1898. It rained and poured, many who lived in tents during the meeting got soaked. I remember the special train that came in from Virginia, any one who knew the Brethren -knew they belonged to them; the big tabernacle and the platform filled with preachers with beards.

My next meeting was at Springfield, Ill., in 1906, and thereafter a good many more. I have studied "the trend" of these meetings—I will by God's help, interweave many of these trends in chapters to follow. My aim is to confirm our courage to stand for the "faith once delivered to the

saints."

I was permitted to attend the conference at Sedalia, Mo., in 1920, the tension was high at this meeting and mention was made, "There would be another divide," which came in 1926, and that none too soon to save a remnant of the Old church to carry on the "Old Dunkard Faith."

Here I give a brief paragraph on the District Conference. The first General Conference to grant the General Brotherhood the privilege of separating into districts was at the A. M. of 1856, held at Waddams Grove, Ill., in Deacon Michael Reber's big bank barn. Soon after this districts were formed in all parts of the brotherhood according to number of churches and locations. These districts soon found their outstanding leaders and the work became more specific and church trends began to slowly form from policies formed in these districts, such as eastern and southern Pennsylvania and southern Ohio and some in Virginia were known over the brotherhood to be quite conservative. Other districts were known to be

more liberal, this was true of certain congregations in after years as well. Yet it is remarkable with all this how the church held together for a long number of years.

Some years after these districts were formed conference took on some new policies, the voting power of the annual meeting was vested in a "delegate body" chosen from local churches and an elder (one or more) from each of these state districts. In this way each district and each church was represented before conference. Many of these general conferences, through those nearly two centuries, were "mountain top experiences" for the church. The pendulum of the church swung about as the conference swung. A question arises here, Have all the changes in church policies brought about a "higher degree of spiritual life," a closer walk with God," and nearer the "plan of salvation?"

The Lord willing my next chapter will deal with the growth of the church by immigration from Pennsylvania to California. More especially during the last hundred years Home and

Foreign missions work grew out of this.

Lakeland, Fla.

CHRISTMAS CAROLS

Ring out the Christmas carols.
Tell the story ever new;
Year after year repeated,
Proves it is tried and true.
Ring out the glorious message,
For lonely hearts may hear,
And through the Christmas carols
Be brought some note of cheer.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 4—Gen. 41:25-57.
- Oct. 11—Gen. 42:1-24.
- Oct. 18—Gen. 42:25-38.
- Oct. 25—Gen. 43:1-34.
- Nov. 1—Gen. 44:1-34.
- Nov. 8—Gen. 45:1-28.
- Nov. 15—Gen. 46:1-34.
- Nov. 22—Psa. 100; I Thes. 5:1-28.
- Nov. 29—Gen. 47:1-31.
- Dec. 6—Gen. 48:1-22.
- Dec. 13—Gen. 49:1-33.
- Dec. 20—Luke 2:1-20.
- Dec. 27—Gen. 50:1-26.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 4—Paul's Nephew Helps Paul. Acts 23:12-24.
- Oct. 11—Paul in a Storm at Sea. Acts 27:9-44.
- Oct. 18—Paul Tells What Love Does. I Cor. 13:1-8.
- Oct. 25—Obedience to Parents and Masters. Eph. 6:1-9.
- Nov. 1—Rewards of Believing and Obeying God. Heb. 11:6-49.
- Nov. 8—James Teaches Patience

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and Prayer. Jas. 5:8-20.

- Nov. 15—Daily Christian Growth. II Peter 1:5-11.
- Nov. 22—Thanksgiving. Psalms 100 and 117.
- Nov. 29—Sin and Love. I John 3:1-24.
- Dec. 6—Modesty, Temperance and Truthfulness. Matt. 6:28-29; I Cor. 10:31 and Matt. 5:36.
- Dec. 13—John Describes the Heavenly Home. Rev. 21:10-27.
- Dec. 20—The Birth of Jesus. Luke 2:8-20.
- Dec. 27—Review: Early Church Characters. Acts to Rev.

